

THE HARVARD ORIENTAL SERIES

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HARVARD ORIENTAL SERIES

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Volume Twenty

CAMBRIDGE, MASSACHUSETTS

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1916

REFERENCE
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RIG-VEDA REPETITIONS

**THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION**

BY

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**PART I: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES**



CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, *Der Rig-Veda*, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāh: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāh; why this imitativeness in the words tisraḥ and jyotiragrāh with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi sam navante: 10.71.3^d, tām sapta rebhā abhi sam navante.

It is scarcely necessary to recommend to the attention of serious

students of the *Mantras* the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the *Vedic Concordance* I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its external, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

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JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

AJPh. American Journal of Philology.

Arnold, VM. E. Vernon Arnold, *Vedic Metre*.

Bergaigne. Abel Bergaigne, *La Religion védique d'après les Hymnes du Rigveda*.

Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.

Concordance. M. Bloomfield, *A Vedic Concordance*.

Grassmann. Hermann Grassmann, *Rig-Veda übersetzt*.

GSAL. Giornale della Società Asiatica Italiana.

Hillebrandt, Ved. Myth. Alfred Hillebrandt, *Vedische Mythologie*.

IF. Indogermanische Forschungen.

Ind. Stud. Albrecht Weber's *Indische Studien*.

JA. Journal Asiatique.

JAOS. Journal of the American Oriental Society.

KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.

Ludwig. Alfred Ludwig, *Der Rigveda oder die heiligen Hymnen der Brāhmana*.

Ludwig, Die neuesten Arbeiten. A. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung*.

Ludwig, Kritik. A. Ludwig, *Über die Kritik des Rigveda-Textes*.

Ludwig, Ueber Methode. A. Ludwig, *Ueber Methode bei Interpretation des Rigveda*.

Muir, OST. J. Muir, *Original Sanskrit Texts on the origin and history of the people of India*.

Oldenberg, Prol. Hermann Oldenberg, *Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena*.

Oldenberg, RV. Noten. Hermann Oldenberg, *Rigveda. Textgeschichtliche und exogetische Noten*.

Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).

SBAB Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.

SBE Sacred Books of the East.

Ved. Stud. Richard Pischel und Karl F. Geldner, *Vedische Studien*.

WZKM Wiener Zeitschrift für die Kunde des Morgenlandes.

ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated *pādas* of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kāṭyāyana's *Sarvānukramaṇī*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated *pādas*. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions.

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e. g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsaḥyāma pṛtanyataḥ 8.40.7

indratvotāḥ sāsaḥyāma pṛtanyataḥ 1.132.1.¹

Or, very frequently a single word ² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra janusā sanād asi 1.102.8

anāpir indra janueā sanād asi 8.21.13.

There appeared to be but one way to reach those materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agni ratho na vedyaḥ 8.19.8

agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6

² Or even a single letter, as in the case of verses beginning pra no and pra no

³ Vedic Concordance, pp. x² and xiv².

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pada), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Valakhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or padas of a stanza; repetitions of distichs; and repetitions of single verses or padas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anustubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guerinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çakha) is 10,581,

or (Çakala Çakha) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.4.2.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tam m̐ sañ sṛja var̐sa 1.23.23^a
 sañ m̐gne var̐sa sṛja 1.23.24^a
 ṛñor aksañ na cakryoh 1.30.14^d
 ṛñor aksañ na çacibhū 1.30.15^d
 tvam na indra rāyā pariñasā 1.129.9^a
 tvam na indra rāyā taruñasā 1.129.10^a
 tasmin ā tasthur bhuvanāni viçva 1.164.13^b
 tasmin āpitā bhuvanāni viçva 1.164.14^d

¹ Cf. also RV 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18. 45. 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vague catenary structure.

tve deva havir adanty āhutam 2.1.13^a
 āśā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^a
 ya jagrvir vidathe çasyamānā 3.39.1^c
 vi jagrvir vidathe çasyamānā 3.39.2^b
 ekam vicakra camasañ caturdhā 4.35.2^d
 vy akṛṇota camasañ caturdhā 4.35.3^a
 rayān divo duhitaro vibhātīh 4.51.10^a
 tad vo divo duhitaro vibhātīh 4.51.11^a
 yad im somāsah susuta amandan 5.30.10^d
 yad im somā bahhrudhūtā amandan 5.30.11^a
 sa vy ucha sahiyasi 5.79.2^c
 yo vy ucha sahiyasi 5.79.3^c
 dhbhīr viprah pramatim icchamānāh 7.93.3^b
 gubhīr viprah pramatim icchamānāh 7.93.4^a
 addha deva mahān āsi 8.101.11^d
 satrā deva mahān āsi 8.101.12
 abhi tyam madyāñ madam 9.6.2^a
 abhi tyam pūrvyam madam 9.6.3^a
 yat te pavitram arcīṣi 9.67.23^a
 yat te pavitram arcivāt 9.67.24^a
 tyam vipro abhavo 'ngira-stamah 9.107.6^c
 tyāñ kavir abhavo devavītamah 9.107.7^c
 tebhih somābhi rakṣa nāh 9.114.3^d
 tena somābhi rakṣa nāh 9.114.4^b
 vi eñ vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakra 10.10.8^d
 athem enāñ pra bhūtāt pitṛbhiyāh 10.16.1^d
 athem enāñ pari dātāt pitṛbhiyāh 10.16.2^b
 yas te drapsa skandati yas te aṅguh 10.17.12^a
 yas te drapsa skanno yas te aṅguh 10.17.13^a
 viçved eñ savana tūtumā kṛṣe 10.50.5^d
 eñ viçva savanā tūtumā kṛse 10.50.6^a
 atha devā dadhire havyavāham 10.52.3^d
 nam devā dadhire havyavāham 10.52.4^a
 te agneñ pari jajñire 10.62.5^d
 ye agneñ pari jajñire 10.62.6^a
 sarasvatī sāha dhbhīh purāmdhyā 10.65.13^d
 viçva devāh sāha dhbhīh purāmdhyā 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dhehi dyumatim vācam āsan 10.98.3^a
 utapṛnan marditarān na vindate 10.117.1^d
 uto cit sa marditarāñ na vindate 10.117.2^d
 apagyāñ tva manasā cektānam 10.183.1^a
 apagyāñ tva manasā dudhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.27.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣa 3.27.13^c
 vṛṣo agnih sam idhyate 3.27.14^a
 āhus to trīṇi devī bandhanāni 1.163.3^d
 trīṇi ta āhur divī bandhanāni 1.163.4^a
 viçved etā savanā tātuma kṛṣe 10.50.5^d
 etā viçvā savanā tātumā kṛṣe 10.50.6^a
 tena cakṣpra ṛṣayo manusyāḥ 10.130.5^d
 cakṣpre tena ṛṣayo manusyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the agvamedha sacrifice VS. 23.9 fl. 'et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasayā atarah payānsi 10.108.1^d
 tathā rasayā ataram payānsi 10.108.2^d
 kas to jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a

indrah kim asya sakhyo cakāra 6.27.1^b
 indrah sad asya sakhye cakāra 6.27.2^b

ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c

kaṁ svīd garbhān prathamān dadhira āpah 10.82.5^c
 tam id garbhān prathamān dadhira upah 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero:

kim nava made kim v asya pitāv indrah kim asya sakhye cakāra,
 rana va ye utasadi kiñ te asya pura vividre kim u nūtanāsaḥ.
 sad asya made sad v asya pitāv indrah sad asya sakhye cakāra,
 rana va ye utasadi sat te asya pura vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.4.4, 14, 15:

yo jāgara tam reah kamayante yo jāgara tam u sāmāni yanti,
 vo jāgara tam ayam soma āha tavāham asmi sakhye nyokāḥ.
 agnir jāgara tam reah kamayante agnir jāgara tam u sāmāni yanti,
 agnir jāgara tam ayam soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit:

yā pavamanam adhyety esabhiḥ saṁbhṛtāḥ rasam 9.67.31^{ab}
 pavamanam yo adhyety esabhiḥ saṁbhṛtāḥ rasam 9.67.32^{ab}
 anava vas te garbhāṁ durnāmā yonim ācaye 10.162.1^{cd}
 yas te garbham anava durnama yonim ācaye 10.162.2^{ab}
 hranyapanam utaye savitāram upa hvaye 1.22.5^{ab}
 apam napatam avase savitāram upa stūhi 1.22.6^{ab}
 a bharataḥ cikṣataḥ vajrabāhū asmān indragñi avataḥ gaṇibhū 1.109.7^{ab}
 purandara cikṣataḥ vajrabastāman indragñi avataḥ bhāresu 1.109.8^{ab}
 adveso no maruto gatum etana cṛota havam janitū evayāmarut 5.87.8^{ab}
 guntā no yajñam yajñyāḥ sugamī cṛotā havam arakṣa evayāmarut 5.87.9^{ab}
 a no gavyebhir agnyāḥ sahasrāḥ upa gachatam 8.73.14^{ab}
 na no gavyebhir agnyāḥ sahasrebhir atī khyatam 8.73.15^{ab}
 esa divah vi dhavati tiro rajansī dhārāya 9.3.7^{ab}
 esa divam vy asatati tiro rajansy asptatḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab}; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rīg-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the Samhita of the RV. On the other hand they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5, 8.14.5, 1, 10, 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit:

bhadrā cakṛt yajamānāya sunvate 1.83.3
 vācyed aha yajamānāya sunvate 1.92.3
 rjūyāt yajamānāya sunvate 10.100.3
 supṛāye yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānāya sunvatah 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih cakṛena gocisā 8.56(Vāl 8).5
 agnih cakṛena gocisā 1.45.4
 agne cakṛeṇa gocisā 1.12.12; 8.44.14; 10.21.8
 agnis tigmēna gocisā 6.16.28
 agne tigmēna gocisā 10.87.23
 vṛṣā cakṛeṇa gocisā 10.187.3.

Add to the above the Uṣas *pāda*:

uśah cakṛeṇa gocisā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dasasya dambhaya 8.40.6
vādhā dasasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6^a, ojo dasasya dambhaya : 10.22.8^a, vādhā dasasya dambhaya]
[10.22.8^a, vādhā dasasya dambhaya : 8.40.6^a, ojo dasasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stūhi 1.12.7
udhām agnim upa stūhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somasah*; 9.31.1 and 9.32.1 have *pra somasah . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strain. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhutam ca bhavyam ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cagniḥ ca*; or, *tanvā tanā ca*. The cadence *daṣuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viśvāṅya bhuvanasya rājā 3.46.2 ; 5.36.4
 tena viśvāṅya bhuvanasya rāja 5.85.3
 somo viśvāṅya bhuvanasya rājā 9.67.56
 aṅya viśvāṅya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viśvāṅya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro ariyam* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 80.8; *pādas* ending in *viśvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viśvā*, or, *suvānāsa indavaḥ*; or, *sakhya çivani*; verbs with their settled dependencies, such as forms of the verb *çru* 'hear' governing *havam* 'call': *çṛṇavad dhavam*; *çrūtā havam*; *çṛṇudhī havam*; *çrudhī havam*; *çṛṇutam havam*; *çrutam havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sanavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari arava*; *pavasva dhārāya*; *goradhi tvaci*; *madhumān ṛtāva*; *pavamāna ūrmiṇā*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendices to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha pauraṃ avitha*, in 8.3.12^a, explains the similar cadence, *yad dha codam avitha*, in 2.13.9^b, by making it more than probable that *coda* is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious *Dasyus*; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya māyayā* 5.63.3, 7; 10.177.1 (AV. 6.72.1); *rathyeva cakrā* 2.39.3; 10.10.7, 8; 89.2; 117.5; *maghavāno vayanī* ca 1.73.8; 136.7; 143.13; 7.87.5;¹ *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāyā* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapuṣyo vibhāvā* 4.1.8, 12; 5.1.9; *prathamajā rātvā* 6.73.1; 10.168.3; *duritāni viçvā* 5.77.3; 10.165.3; *rodasī viçvaçambhuva* 1.160.4; 6.70.6; *dyāvaprthivī bhūrireṭasa* 3.3.11; 10.92.11; *kavayo manīṣā* 10.114.6; 124.9; 129.4; *jenyō vṛṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir āsā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uṣasām aroci* (açoci) 7.8.1; 10.2; *rajaso vidharmanī* 6.71.1; 9.80.30; *dayate vāryāṇi* 5.49.3; 9.90.2; *uṣaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahāḥ saubhagasya* 3.16.1; 4.55.8; *madhunah somyasya* 4.35.4; 44.4; 6.20.3; *vānir anuṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *kṣām apaç* ca 2.20.7; 6.22.8; *jariṭarāṇi yaviṣṭha* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marçayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitāya* 6.49.13; 7.91.1; *vājino rāsabhasya* 1.34.9; 3.53.5; *rāya ā bhara* 1.81.7; 9.61.26; *dyumnam ā bhara* 6.46.7; 8.19.15; *prāvita bhava* 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the *Rig-Veda* avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, *Parvata*, or *Parvata* and *Narada*), in two slightly differing moods. Quite likely the essential sameness of these two *Pavanāna* hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrète monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. *maghavadbhyaç* ca *mahyam* ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vālakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vālakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vālakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vālakhilya hymns padas 5^a and 9th point to the priority of Vālakhilya 1 as compared with Vālakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Val. 1 seems to me distinctly inferior to Val. 2; see under 8.49(Val. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur nā prathinā cavaṇ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Çakra hymns; çakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vālakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vamadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 10, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada.

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlviii ff., Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prolegomena*, p. 404 ff. 508. Theological explanations of the term vālakhilya in KB. 30.8, ÇB. 8.3.4.1

² Cf. p. xv, line 13 from bottom.

are both in *uṣṇih* metre. Each of the two hymns has six stanzas aggregating 18 *pādas*; each *pāda* in one hymn is a mere variation of the corresponding *pāda* in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the *Valakhilya* pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as *Valakhilya*. In the view of the *Brahmaṇa* both the words *khila* and *khilya* have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two *pragātha* strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the *Priyamedhas* address the *Aṣvins* in lines that differ but little from one another. In the first pair they offer hot milk (*gharma*), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two *trīcas* are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the *Rig-Veda* occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with *pra somasaḥ*; 9.31.1 and 9.32.1 have *pra somasaḥ . . . akramuḥ*; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, *abhi gavo anṣata* = *abhi brahmān anṣata*. Similarly 9.29.1 opens with the words *prasya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā asya . . . akṣaran*. Again, 4.39.1 begins:

*acurī dadhikrān tam u nu ṣṭavāma
divas prthivyā uta carkirāma,
uchantīr mām uṣasā sūdayantu.*

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

*dadhikravna id u nu carkirāma
vīṣvā m mām uṣasā sūdayantu.*

In my *Prolegomena* to the *Atharva-Veda* I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain *Atharvan* hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the *Çaunaka* school of that *Veda*.²

Consecutive imitative stanzas.—The *Valakhilya* mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, *Proleg.* p. 217.

² See, *The Atharva-Veda*, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : tañ çigñtā suvṛktibhis tveṣaṁ satvānam ṛgmīyam,
uto nu cid ya ojaśā çuṣṇasyāñḍāni bhēdati
jeṣat svarvatīr apo nabhantām anyako same.

8.40.11 : tañ çigñtā svadhvarāṁ satvāṁ satvānam ṛtviyam,
uto nu cid ya ohaṭa āñḍa çuṣṇasya bhēdati
ajāñḥ svarvatīr apo nabhantām anyako same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an Indrāgni hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist ajāñḥ in 11, as compared with the milder modal jeṣat in 10.² Similarly 2.12.14 and 15 are little more than rhetorical ūhas of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of Valakhilya variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E.g.:

1.24.1 : kasya nūnañ katamasyāmṛtānāñ manāmahe cāru devānāñ nāma,
ko no mahyā aditaye punar dāt pitarāñ ca dr̥ṣeyāñ mātarañ ca.

10.64.1 : kathā devānāñ katamasya yāmañi sumantu nāma çṛṇvatāñ manāmahe,
ko mṛṣāti katamo no mayas karat katama ḡti abhy ā vavartī.

Similarly the following pair:

1.114.9 : upa te stomān paçupā ivākarañ rāsvā pitar marutāñ sumnam asme,
bhadrā hi te sumatīr mṛṣayattamāthā vayam ava ite vṛṇīmahe.

10.127.8 : upa te gā ivākarañ vṛṇīṣva duhitār divaḥ,
rātri stomāñ na jigyuṣe.

¹ Cf. Grassmann, i 457; Hillebrandt, Ved. Myth. iii 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS, xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort :

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences ; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas ; the metrical structure ; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by Śyāvaśva Atreya, the seventh stanza is almost the same ; they are, in fact, intentional *śha-stanzas* (*sunvatas : robhatas ; brahmāṇi : kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*śehānāḥ pītāna* in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another ; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4 ; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipada* stanza : cf. Bergaigne, *JA.* xiii (1888), 129 ; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aśvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 4.31.2.4 ; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viçve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza : the parallelism is again intentional.² Note also the relation of 6.68 and 69 (each 10 stanzas ; *dyāvaprthivi* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagati* metre conclude with two tristubhs at the end : 10.35 and 36 ; 10.43 and 44 ; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2 ; 145 ; 205 ; 218, note 3 ; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *śpr̥t*-hymns,

¹ According to AÇ 7.12.9, 16 ; ÇÇ 10.6.9, 16 at the Nisikevalya.
the first at the Marutvatyaśtra ; the second " Cf. Oldenberg, *Prol.* p. 266.

1.1.3, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 1.13, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *apram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, *Prol.* pp. 28, note 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *apram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *apri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^o: 5.5.7^o).

A second class of ritual stanzas correspond to the *ṛtuprāṇas* of the *grānta-ritual*. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are i.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of i.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vayu, Indra-Vayu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*praṅga-gāstra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, *JA.* xiii (1888), 123 ff.; Hillebrandt, *Ved. Myth.* i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍaça*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; *Ved. Myth.* i. 260 ff.; in 147 ff., Oldenberg, *Religion des Veda*, p. 455, note; *Prol.* p. 193; Caland-Henry, *Agnistoma*, pp. 224 ff.; Olden-

berg, *RV. Noten*, p. 1.

² Cf. also the *ṛtuprāṇa* AV. 20.20, and the *khilas*, *adhīyaya* 7, in Scheftelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puroḥa agne pacatas* in 3.28.2; *puroḥaṁ pacatyam* in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (*maṇḍalas*).¹ The *apri*-hymns are the classical example. The *Viṣve Devāḥ* hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (*śākhās*) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to *Kakṣivāt Dairghatamaśa*. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, *Ghoṣā Kakṣivati*); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two *Rbhu* hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheya*, *vājaratna*, *ratnadhā*, *ratnam dha*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8^a, *ratham ye cakruḥ suvṛtam nareṣṭhām*, and 4.36.2^a, *ratham ye cakruḥ suvṛtam sucetasāḥ*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3^a, *punar ye cakruḥ pitara yuvāna*, and 4.35.5^a, *śacyakarta pitara yuvāna*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2^d, *ekam vicakra camasaṁ caturdhā*, and 4.36.4^a, *ekam vi*

¹ See especially iii. 394, and i, Index, p. 540^a, under *maṇḍala*; iii, Index, p. 456^b, under *Ritual*.

cakra camasam caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called *sajanya* hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, *tvām yajñeṣv ṛtvijam agne hotāram hute*). The *pāda* 3.10.2^c, *gopā ṛtasya dīdhi sve dame* is reproduced in 1.1.8^b, *gopām ṛtasya dīdivim*; 3.10.4^b, *agnir devebhīr a gamat* is practically identical with 1.1.5^c, *devo devebhīr a gamat*; 3.10.4^a, *sa ketur adhvārāṇām* is not very far in sense from 1.1.8^a, *rajanām adhvārāṇām*; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and *pādas* in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭilyaśāstra* (Breslau, 1908), p. 28; Göttingische Gelehrte Anzeigen, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yaska's work of the same name;² see Bloomfield, JAOS.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. I, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read *dhruvarkṣam* for *dhruvadṛkṣam* (MSS. also *dhruva ikṣam*), that is *dhruva + ṛkṣam* (*dvandva*, 'the polar star and the Pleiades').

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (*Böhtlingk's Indische Sprüche*) are evidence of the same habit. In didactic or gnomic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāśa* 75; *Rajatarāṅgīnī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *deva na yah savita satyamanma*, 1.73.2; 9.97.48; or, *deva iva savita satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sanyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jamadagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of *ZDMG.* and *WZKM.*

² See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* 1. 123; Weber, *SBW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis *atritav*, *vasiṣṭhavat*, or *kanvavat*, as well as less important or dubious names: *jamadagnivat*, *vyāṣṭhavat*, or *nabhākavat*; see Grassmann's *Lexicon*, under those words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the *pragātha* collection of Kāvya and the numerous Kāvīds are most certainly late clap-trap, but the important role which these hymns play in the Sama-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sama-Veda to a late date. So, e.g., Indra's epithet *reṣama*, 'he for whom the saman is made upon the rk', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checked in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajapati-hymn, 10.121, is certainly later than its relative, the *sajantya*-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

² See the more concrete results of the comparison of the eighth book with the other

family books, below, Part 3, chapter 5.

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the *uhas* or *vikāras* of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvanam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnam*. So superior is the word sequence *ajaram yuvanam*, and so obvious is the *uha* nature of *suṣumnam* in reference to Rudra's character (Rudra is *mīdhvas* and *giva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an *uha* of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtaya pitaye*,

¹ *Khaṇḍe-khaṇḍe paṇḍityaiḥ*: *Laghucāṇakyaṃ*, ed. Toza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.2; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.20.1; 6.45.3; 7.15.8; 7.20.1; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapṣataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMANĪ AS TO
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^d
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.14.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated *pādas* alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated *pāda*, *sa devān cha vakṣati*, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated *pāda* alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, *priyastoto vanaspatih* : 9.12.7^a, *nityastoto vanaspatih*.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.8.10^b (Madhuchandas Vaiṣvāmītra ; to Sarasvatī)
pāvakaḥ naḥ sarasvatī vājebhir vājīnīvati,
yajñānī vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājīnīvati,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (✍). Thus, e.g. :

1.15.1^b (Medhātithi Kanva ; to Indra)
indra somam piba ṛtunā tvā viçantv indavaḥ,
mataśrāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] ✍ 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (✍), and with ‘cf.’ (compare) before the citation. Thus,

✍ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^a 8^a, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

1.1.2^c (Madhuchandas Vaiçvāmītra ; to Agni)

agnīḥ pūrvebhīr ṛsiḥbhir idyo nūtanān utā,

sá devān éhá vakṣati.

4.8.2^c (Vamadeva Gautama , to Agni)

sá hi vedā vasudhītim mahān ārodhanān divaḥ,

sá devān éhá vakṣati.

The metrical sequence of *vasudhītim* (never *vasu*!) is indeed bad at 4.8.2; but in my opinion it is one that has become stereotyped in the RV, and we should therefore not follow Arnold (VM p. 124) in emending it. In this, Oldenberg (ZDMG lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vamadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17

1.1.4^b (Madhuchandas Vaiçvāmītra ; to Agni)

agne yañ yajñam adhvarān viçvātaḥ paribhūr ási,

sa id devēṣu gachati.

1.97.6^b (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)

tvam hi viçvatomukha viçvātaḥ paribhūr ási,

apa naḥ çoçucad aghām.

~~cf~~ refrain, 1.97.1^a, 1^c-8^c

Variations upon *paribhū phraṣa* at 2.2.5 (with *adhvarān*), and at 5.13.6 (with *devān*).

[1.1.5^c, *devo devēbhir á gamat* : 3.10.4^b, *agnir devēbhir á gamat*.]

Hymn 3.10 is ascribed to Viçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vaiçvāmītra ; to Agni)

rājantam adhvarāṇām gopām ṛtāsya dīdivim,

~~cf~~ cf. 3.10.2^c

vardhamānam svē dame.

1.27.1^c (Çunahçepa Ājigarti, called Devarāta ; to Agni)

çvām ná tvā vāravantam vandadhyā agnīm namobhih,

samrājantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)

māhikerava ūtāye priyāmedhā ahūṣata,

[7.1.45.4^b

rājantam adhvarāṇām agnīm çukreṇa çocīṣā.

8.8.18^c (Sadhvaṇsa Kāṇva; to Aṣvins)

ā vām viçvābhīr ūtīhih priyāmedhā ahūṣata,

[7.1.45.4^b a: 7.24.4^a; b: 1.45.4^b

rājantāv adhvarāṇām aṣvina yāmahutiṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir by adhvarāṇām agne at 1.44.9, sā ketur adhvarāṇām at 3.10.4, and notāram adhvarāṇām at 10.46.4 clearly show. As applied to the Aṣvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44.50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna sandhi: RPr. 4.7) as a denominative of samrāj (Sāyana: samrāt-svarupaṁ svāmīnam), 'playing the rôle of over-lord of'.

The variation gopā pāṣya didihī (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

mitrām huve pūtādakṣam vāruṇam ca riçādasam,

dhīyaṁ ghṛtācīm sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa)[7.63.5^c

prati vām sura ūdite saktāir, mitrām huve vāruṇam pūtādakṣam,

yāyor asuryam āksitani jyēṣṭham viçvasya yāmann ācītā jigatnū.

5.64.1^a (Arcanānas Atreya; to Mitra and Varuṇa)

vāruṇam vo riçādasam reā mitrām havāmahe,

pāri vṛajēva bāhyor jaganvānsā svārṇaram.

The poor trochaic pada 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B 11.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

ṛtēna mitrāvaruṇav ṛtāvrdhāv ṛtasprēṣ,

kratūm brhantam āçathe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)

yuvam vastrapī pīvasā vasathe yuvor āchidrā mātavo ha sārgāh,

avātīratam anṛtani viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the onclisis of ṛtāvrdhāv (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvrdhāv as what may very aptly be termed a 'metrical vox media', or word used *à deux* so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhanti marks yemāte of 4.48.3 as a metrical¹ vox media : see under 3.31.17. That the text does not read mitrāvaruṇā pītvārdhāv Lauhan, Noun-Infexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmītra ; to Indra)

indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,

sutē dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmītra ; to Indra)

ūpa brāhmāṇi harivo hāribhyāṁ somaśva yāhi pītāye sutāśya,

indra tva yaññāḥ kṣamanānam ānaḍ dāyaḥ na y adhvarasya praketaḥ.]

6^a 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless tristubh 10.104.6; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4-6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmītra ; to Viçve Devāḥ)

omāsaç carṣaṇtīdhrto viçve devāsa ā gata,

dāçvāṁso dāçvāḥ sutām.

2.41.13^a (Gṛtsamada ; to Viçve Devāḥ) =

6.52.7^a (Rjīçvan Bhāradvāja ; to Viçve Devāḥ)

viçve devāsaḥ ā gata çṛṇutā ma imāṁ hāvam,]

6^a cf. 2.41.1^a

ēdām barhīr m śidata.]

6^a cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes omāsaḥ as ā ūmāsaḥ, with BR.

1.3.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)

pāvakā naḥ sārāsvatī vājebhir vājīnivatī,

yaññāṁ vaṣṭu dhryāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)

prā ṇo devī sārāsvatī vājebhir vājīnivatī

dhinām avitry āvatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vaiçvāmītra ; to Indra)

surūpakṛtñum ūtāye sudūghām iva godūho,

juhūmāsi dyāvi-dyavi.

8.52(Val.4).4^c (Āyu Kāṇva ; to Indra)

yasya tvam indra stōmeṣu cākāno vāje vājīṁ chatakrato,

tām tva vayāṁ sudūghām iva godūho juhūmāsi çravasyāvaḥ.]

The word goduḥ occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sayana and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godūhe in the proportion surūpakṛtñum : sudūghām = ūtāye : goduḥ. Commonplace as the stanza is, it may yet have served as a suggestion to the versifier of 8.52, considering the admittedly late character of the Vāḍhilya. As to 8.52.4^c, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmītra; to Indra)

ātha te āntamānām vidyāma sumatinām,
mā no āti khyā ā gahī.

10.89.17^b (Renu Vaiçvāmītra; to Indra)

evā te vayan indra bhuñjatīnām vidyāma sumatinām nāvānām,
[vidyāma vastor avasā gṛhanto] [vaiçvāmītrā utā ta indra nūnām.]

6^{er} c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a triftable, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Vaiçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Renu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yas te sakhībhyā ā varam: 9.45.2^c, devūn sakhībhyā ā varam]

1.4.6^c (Madhuchandas Vaiçvāmītra; to Indra)

uta mah subhagañ arir voccyur dasma kṛṣṭāyāḥ,
syamód indrasya cārmaṇi.

8.47.5^c (Trita Aptya; to Adityas)

pari ṇo vṛṇajann aghā durgāṇi rathyo yatha,
syamód indrasya cārmaṇy ādityānām utāvasy
[anahaso va ūtāyāḥ suṭtayo va ūtāyāḥ.]

6^{er} refrain, 8.47.1^{ef}—18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its uta and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmītra; to Indra)

asya pītvā cātakrato ghano vṛtrāṇam abhavaḥ,
prāvo vājoṣu vājinam.

1.176.5^d (Agastya; to Indra)

āvo yasya dvibārhaso 'rkṣu sānuśāg āsat,
ājiv indrasyendo prāvo vājoṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmītra; to Indra)

yō rāyō 'vānir mahān supārāḥ sunvatāḥ sākha,
tāsmā indrāya gāyata.

8.32.13^{ab+c} (Medhatithi Kaṇva; to Indra)
yó rāyó 'vánir mahān supārāḥ sunvataḥ sákhā,
tām indram abhī gāyata.
 1.5.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 yāsyā samsthā na vṛṇvate hārī samatsu cātravaḥ,
 tāsma indrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra; to Indra)
 ā tv eṭā ni śatātēndram abhī prō gāyata,
 sákhāya stomavah vadh

8.92.1^b (Ṛṇṭakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 pāntam ā vo andhāsa indram abhī prō gāyata,
 viçvasaharī çatakraturī matibisthamī carçanīm

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra; to Indra)
purūtāmaḥ purūṇama içānāḥ vāryāṇām,
indram sóma saca sūtó.

6.45.29^a (Çaṇīya Bārhaspatya; to Indra)
purūtāmaḥ purūṇām śotīṇāni vívaci,
 vājebhīr vājayatām.
 1.24.3^b (Çunahçepa Ājigartī, called Devarāta; to Savitar)
 abhi tvā deva savitar içānāḥ vāryāṇām,
 sādāvan bhagam imāhe.
 8.71.13^b (Suditi Āṅgīrasa, or Perumittha Āṅgīrasa; to Agni)
 agnir içānī sakhye dadātu na iço yó vāryāṇām,
 agnir i toke tanaye çaçvad imāhe vasunī santānī tanūpām.
 10.6.5^c (Triçira Tvāṣṭra, or Sindhudvīpa Ambarīsa; to Waters)
 içānā vāryāṇām kṣayantiç carçanīnam,
 apo yacami bhesajam.
 8.45.29^c (Triçoka Kaṇva; to Indra)
 rbhuksaṇam ná vārtava uktheçu tugryavāñdham,
 indram sóma sácā sūtó.

Noteworthy is the discordance of rendering to which the repeated purūtāmaḥ purūṇām gives occasion. In *der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann), dem vollsten der vollen, or dem reichsten der reichen (Ludwig — Pischel, *Ved. Stud.* 1. 36, renders 6.45.29^a thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobesänger'; but the parallel at 1.5.2 makes against taking purūṇām out of its own pāda; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In *iço yo vāryāṇām* we have again a case of 'phrase-reflection', the nominative to içānam vāryāṇām.

1.5.4^c: 1.4.10^c, tāsma indrāya gāyata: 8.32.13^c, tām indram abhī gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)

sutapāṁve sūtā imó ŋucayo yanti vitāye,
sómāso dādhyāçirah.

8.9.3.22^b (Sukakṣa Āṅgīrasa ; to Indra)

pātnivantaḥ sūtā imā uçānto yanti vitāye,
apān jāgmīr nicumpunāh.

1.137.2^b (Paruccheṣa Dāivodāsi ; to Mitra and Varuṇa)

imā ū yātam indavaḥ sómāso dādhyāçirah sūtāso dādhyāçirah,
utā vām uṣāso budhī sākām sūryasya raçmībhiḥ, 1.47.7^d

sūtó mitrāya varuṇāya pitāye, cārur rītāya pitāye, 1.137.2^e

5.51.7^b (Svastyatṛeya Atreya ; to Viçve Devah)

sūtā indrāya vāyāve, sómāso dādhyāçirah, 5.51.7^a
nimnam nā yanti sīndhavo bhī prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)

ima indrāya sunvire sómāso dādhyāçirah,
tān ū mādaya vajrahasta pitāye hāribhyaṁ yāhy ōka ū.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

etó putā vipaçcitah, sómāso dādhyāçirah, 9.22.3^a
vipā vy ānaçur dhiyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

sūtā indrāya vajriṇe sómāso dādhyāçirah,
pavitram ūty aksaram.

9.101.12^b (Manu Sāmīvaruṇa ; to Soma Pavamāna)

etó putā vipaçcitah, sómāso dādhyāçirah, 9.22.3^a
sūryāso nā darçatāso jigatāvo dhruvā ghr̥tē.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)

tvām stoma avivṛdhan tvām ukthā çatakṛato,
tvām vardhantu no girah.

8.44.10^c (Vidva Āṅgīrasa ; to Agni)

tvām agno manīṣas, tvām hinvanti cittaibhiḥ, 3.10.1^a
tvām vardhantu no girah.

To begin successive pādas, or even stanzas (5.8.1-7; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epianaleptic tvām of 8.44.10^c censurable: see Oldenberg, *Noten*, 427a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, içāno yavayā vadham : 10.152.5^d, vāriyo yavayā vadham]

[1.6.9^b, divó va rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vaiçvāmītra ; to Indra)
 indro dīrghāya cākṣasa ā sūryam rohayad divi,
 vī gōbhīr ādrim āirayat.

8.39.7¹ (Nmedha Āngirasa and Purumedha Āngirasa ; to Indra)
 amāsu pakvam āiraya ā sūryam rohayo divi.
 gharman na sūman tapatā suvṛktibhir justam gervanase brhāt.
 9.107.7¹ (Sapta R̥cayah ; to Pavamāna Soma)
 sōmo mīdhvān pavate gātuvittama īśir vipro vicakṣanaḥ,
 tvam kavir abhavo devavītana ā sūryam rohayo divi.
 10.156.4¹ (Ketu Agneya ; to Agni)
 āgne naksatram ajāram ā sūryam rohayo divi,
 dādhaḥ jyoti janobhyaḥ.

1.7.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 indra vājeṣu no 'va sahasrapradhaneṣu ca,
 ugrā ugrābhir utibhiḥ.

1.129.5¹ (Pauechepa Darvodasi ; to Indra)
 nī śū namatimatīm kāyasya cit tōjīṣṭhabhir arañibhir notibhir.
 ugrābhir ugrotibhiḥ, [ityadi].

1.7.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 vīṣa yūthīva vānsagah kṛtīr iyarty ojaś,
 iṣāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rāhogaya ; to Indra)
 va eka id vidavate vāsu martaya dāguse,
 iṣāno āpratiṣkuta indro aṅgā.

60* 1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro anga, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiçvāmītra ; to Indra)
 yā ékaç carṣaṇinām vāsūnām irajyati,
 indrah pañca kṣitnām.

1.176.2^b (Agastya ; to Indra)
 tasminn a veçaya giro yā ékaç carṣaṇinām,
 anu svadhā yām upyāte yavam na carkr̥ṣad vīṣa.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig. 5.4^k end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, rejects no decisive new factor into the ample discussion, beyond this, that yā ékaç carṣaṇinām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra; to Indra)
 indraṁ vo viçvātas pāri hāvāmahe jānebhyah,
 asmākam astu kēvalaḥ.

1.13.10^c (Medhatithi Kāṇva; to Tvaṣṭar)
 ihā tvāṣṭaram agriyaṁ viçvārūpam ūpa hvaye,
 asmākam astu kēvalaḥ.

The form hāvāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āpri-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 vayāṁ çūrebhir āstrbhir indra tvāyā yujā vayām,
 sāsaḥyāma prṭanyatāḥ.

8.40.7^d (Nābhaka Kāṇva; to Indra and Agni)
 yād indrāgnī janā imé vihvāyante tāna girā,
 asmūkebhir űbhir vayāṁ sāsaḥyāma prṭanyatō
 1 vanuyāma vanuṣyatō 1 nābhantām anyakō same

☞ e: 1.132.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Anahītyu Āṅgīrasa; to Soma Pavamāna)
 āsya te saḥyē vayāṁ tāvendo dyumnā uttamē,
 sāsaḥyāma prṭanyatāḥ. ☞ 9.61.29^a

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q. v. Under 2.8.6 it appears that -yāma prṭanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujā vayām, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra; to Indra)
 mahān indraḥ pāriç ca nū mahitvām astu vajriṇe,
 dyāur nā prathinā çāvaḥ.

8.56(Val.8).1^c (Prṣadhra Kāṇva; Dānastuti of Praskāṇva)
 1 prāti te dasyave vṛka rādho 1 adarçy āhrayam,
 dyāur nā prathinā çāvaḥ. ☞ ab: 8.55.1^c

'Great is Indra, ayē, more than great: greatness be his that wields the bolt; might, wide as the heaven.' Here the ascription of might or çavas to Indra is an entirely natural sequel to the ascription of greatness. 'Might wide as the heaven' is not much different from the might of Indra which at 8.24.9 is called āparitām (Sāyana: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho āhrayam, 'a gift that brings no shame to the giver' (Sāyana on 5.79.5: alajjavaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çavas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāḥkilya.

1.8.7^b (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8
 yāḥ kuksāḥ somapūtamaḥ samudrā iva pinvate,
 urvīr āpo nā kākūdaḥ,—

evā hy āsya sūnftā virapēi gōmatī mahī,
pakvā çākha ná daçuse.

8.12.5^b (Parvata Kāvya ; to Indra)
imām juṣasva girvanāḥ samudrā iva pinvate,
ç Indra viçvābhīr ūtibhir vavakṣitha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāh for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stemah (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the treat 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, *Pañc* p. 111). The verb vavakṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : ç Indra viçvābhīr ūtibhir is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavakṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.8^b, stōmebhīr viçvacarṣane : 5.14.6^b, stōmebhīr viçvacarṣanīm]

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmān sū tātra codayendra rāyē rūbhasvataḥ,
tūvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
çagdhī vājasya subhaga prajāvatō 'gne bṛhatō adhvarō,
sām rāyā bhūyasā sṛja mayobhūnā tūvidyumna yāçasvatā.

The prior stanza is plainly 'in enim Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyana, with cheerful confidence, says evainvidhena dhane-nāsmān saṁsṛja saṁhyajaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvatāḥ. The sequence rāyāḥ . . . yāçasvatāḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmé dhehi çrávo bṛhád dyumnám sahasrasátamam,
ç Indra tá rathínir iṣaḥ.

1.44.2^d (Praskāva Kāvya ; to Agni, Açvins, and Uṣas)
jūsto hí dutō āsi havyvāhanō 'gne rathīr adhvarāṇām,] 1.44.2^b
sajūr açvibhyām uṣāsā suvīryam asmé dhehi çrávo bṛhát.
8.65.9^c (Pragātha Kāvya ; to Indra)
viçvān aryō vipaçcītō 'ti khyas tūyam ā gāhi,
asmé dhehi çrávo bṛhát.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthú çrávo bṛhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo māhi çrāvaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra)

sute-sute nyōkaso bṛhād bṛhatā ēd arīḥ.

indrāya çūṣām arcati.10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra ; Haristutiḥ)harim hi yōnim abhī yō samāsvaran hinvānto hāri divyām yātha sādah,
ū yām prpānti hāribhir nā dhenāva indrāya çūṣām hārivantam arcata.10.133.1^b (Sudās Paijavana ; to Indra)prō sv āsmāi purorathām indrāya çūṣām arcata,
abhīke cid u lokakṣt saṁgē samātsu vṛtrahū-

-smākam bodhi coditā

nābhantām anyakēṣām jyakū ādhi dhānvasu.] ~~refrain~~ refrain, 10.133.1^{ff} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra)

ēhi stōmān abhi svarābhi gr̥ṇihy ā ruva,

brāhma ca no vaso sūcōndra yajñām ca vardhaya.10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)tvām no agne agnibhir brāhma yajñām ca vardhaya,
tvām no devātātaye rāyō dīnāya codaya.**1.10.5^a** (Madhuchandas Vaiçvāmītra ; to Indra)**ukthām indrāya çāṁsyām vārdhanam puruniṣṣidhe,**

çakro yatha sūtēṣu nō rārāṇat sakhyēṣu ca.

5.39.5^b (Atri Bhāuma ; to Indra)āsmā it kāvyaṁ vāca ukthām indrāya çāṁsyam,
tāsmā u brāhmavāhase giro vardhanty ātrayo

giraḥ çumbhanty ātrayaḥ.]

cf. of. 5.22.4^{de}**1.10.7^{b+d}** (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtām sunirājam indra tvādātām id yāçah,

gāvam āpa vrajām vṛdhi kṛṇuṣvā rādho adriyaḥ.3.40.6^c (Viçvāmītra ; to Indra)girvaṇaḥ pāhi naḥ sūtām mādhor dhārābhir ajoyase,
indra tvādātām id yāçah.8.64.1^b (Pragātha Kaṇva ; to Indra)ūt tva mandantu stōmāḥ kṛṇuṣvā rādho adriyaḥ,
āva brahmadviṣo jahi.

Sāyaṇa and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçah of b. To do this, Sāyaṇa is obliged to force the meaning of sunirājam to a colourless sukkena niḥçōṣam prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render *yāçāḥ* by *Schatz*, which it does not mean. The adjectives fit *gávāṃ vrajām* to a nicety.¹ This observation led *Aufrecht* (in 1888: *Festgruss an Böhtlingk*, p. 2) to treat *pāda* b as a good example of *Quintilian's* interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same *pāda* at 3.40.6^e stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6^e, instead of *indra tvādatām id yāçāḥ*, we had *śva brahmadviso jahi*, or any other one of scores of verses that might be cited, no one that knows his *Rig-Veda* would need to move a muscle.

The inconsistent versions of *indra tvādatām id yāçāḥ* may be noted. *Ludwig*: *Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerbt.* *Grassmann*: *ist Schatz, den, Indra, du verleihst; v u dir ist, Indra, Glück geschenkt.* The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vaiçvāmītra : to Indra)

nahī tvā ródasi ubhō rghāyāmāṇam invataḥ,

jé aḥ svārvatīr apāḥ sām gū asmābhyāṃ dhñnuhi.

1.176.1^c (*Agastya* : to *Indra*)

mātsi no vasyaṣṭaya [*indram indo vṣā viçā,*

Gr 1.176.1^b

rghāyāmāṇa invasi çatrum ānti nā vindasi.

8.40.10^e (*Nābhaka Kaṇva* : to *Indra* and *Agni*)

tām qiçitā suvrktibhis tveṣām sātvanam rṃniyam.

utō nū cid yā ójasi, *çuṣṇasyaṇḍāni bhédati*, *jéçat svārvatīr apō* [*nābhak-*
ntam anyakō same,] refrain, 8.39.1^b ff.

8.40.11^c (The same)

tām qiçitā svadhvarām satyām sātvanam rṭviyam,

utō nu cid ya ohaṭa [*ṇḍā çuṣṇasya bhédaty*, *ájāḥ svārvatīr apō*, &c.

I agree with *Oldenberg*, *RV. Noten*, p. 175, that *Bergaigne's* suggestion of *rghāyāmāṇam* in 1.176.1^c is to be rejected (*Études sur le Lexique*, s.v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second *pāda* is a parenthetic interpolation, recurring in a *Pavamāna* stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to *Indra* (not *Soma*, as *Oldenberg* thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself O *Indra* so as to wish us good things!—Into *Indra*, O *Indu* (*Soma*), impetuous, enter!—thou (*Indra*), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both *invataḥ* and *invasi* are transitive; in the latter case *çatrum* belongs to both *invasi* and *vindasi*. Of course, the interpolation of *pāda* b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the *Vāḷakhilya* versifiers. Cf. *Grassmann*, i. 457; *Hillebrandt*, *Ved. Myth.* iii. 64, 300, note 3; *Geldner*, *Ved. Stud.* iii. 64, and see p. 15.

¹ *Oldenberg*, on the contrary, says (*Noten*, I, p. 13) that 'leicht herauszutreiben' fits *vrajām* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirjām* had in mind the contained (the cows), although actually mentioned in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of *sunirjām* to *vrajām* has its analogy with that of *sudughāḥ* to *apāḥ*. *Oldenberg* carries over *Imahe* from stanza 6 and makes each *pāda* of 7 a sentence by itself.

1.10.10^c (Mādhuchandas Vaiçvāmītra; to Indra)
vidmā hī tvā vṛṣantamaṁ vāṇṣu havanaçrūtam,
vṛṣantamasya hūmaḥ ūtīm sahasrasātamaṁ.

5.35.3^b (Prabhuvāsu Āṅgīrasa; to Indra)
ā to vo vāreṇyām vṛṣantamasya hūmaḥ,
vṛṣajutir hī jajñīṣā abhūbhīr indra turvāṇiḥ.

1.11.1^c (Jeiṛ Mādhuchandasa; to Indra)
indram viçvā avīrvīdhan samudrāvyaçasam gīraḥ,
rathītamaṁ rathīnām vājanam sātpatim pātim.

8.45.7^c (Triçoka Kāṇva; to Indra)
yād ājīm yāty ājikīd indraḥ svaçvayūr ūpa,
rathītamo rathīnām.

For samudrāvyaçasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jeiṛ Mādhuchandasa; to Indra)
sakhyé ta indra vājīno mā bhema çavasas pate,
tvām abhi prā ñonumo jētāram āparājitam.

5.25.6^d (Vasuvaya Ātreyaḥ; to Agni)
agnīr dadāti sātpatim sāsāha yó yudhā nībhīḥ,
agnīr ātyam raghuṣyādām jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^d cf. the similar distich 8.4.7^{ab}, mā bhema mā çramīṣmogrāya sakhyé tāva.

1.11.8^{a+b} (Jeiṛ Mādhuchandasa; to Indra)
indram içānam ójasābhi stómā anūṣata,
sahasraṁ yāsyā rātāya utā va sānti bhūyasīḥ.

8.70.1^b (Kurusuti Kāṇva; to Indra)
imām nu mayīnam huva indram içānam ójasā,
marūtantaṁ nā vṛjāse.

6.60.7^b (Bharadvāja; to Indra and Agni)
indrāgnī yuvām imé 'bhi stómā anūṣata,
pībatuḥ çāmbhuvā sūtām.

Cf. abhi stómāir anūsata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhi stómāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra içāna ójasā 8.40.5^a; éka içāna ójasā 8.6.41^b; also 1.175.4^b, 8.32.14^c; and, agnīr içāna ójasā TB. 1.5.5.2^o.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe : 1.36.3^a, prā tvā dūtām vṛṇīmahe : 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva ; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Gṛhara : to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
mahás te sato ví caranty arcayo divi sprçanti bhānavah.

cf. 1.12.1^a

1.44.7^a (Praskāṇva Kāṇva ; to Agni)

hótāraṁ viçvāvodasam sám hí tvā víçā indháte,
sá á vaha purnhnta pracetaso 'gne deván iha dravát.

8.19.3^c (Sobhari Kāṇva ; to Agni)

yájistham tvā vavṛmahe devám devatrā hótāram amartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated páda and the verb indháte which governs hótāram ('kindling a priest') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragatha : Oldenberg, *Prol.* pp. 104, 112); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva ; to Agni)

agne deván ihá vaha jajñāno vṛktábarhiṣe,
ási hotā na ídyah.

1.12.10^b (Medhātithi Kāṇva ; to Agni)

sá nah pávaka dūdivo, 'gne deván ihá vaha,
upa yajñam havíç ca nah.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva ; to Agni)

agne deván ihá vaha sadāya yonīṣu triṣu,
pari bhūsa píba ṛtunā.

Cf. the similar páda tābhū deván ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva ; to Agni)

tūn uçató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhiṣi.

1.74.7^c (Gotama Rahugana ; to Agni)

ná yor upabdir açvyaḥ çṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

5.26.5^c (Vasūyava Atreyūh; to Agni)

yájamānāya sunvatā, agne suvīryam vaha,
devāir á satsi barhīṣi.

5.26.5^a

8.44.14^c (Virūpa Aṅgīrasa; to Agni)

sá no mitramahas tvām, agne çukreṇa çocīṣa,
devāir á satsi barhīṣi.

1.12.12^a

Note: that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhatithi Kāṇva; to Agni)

agninagnih sám idhyate kavir grhāpatir yuvā,
havyavād juhvāsyah.

7.15.2^c (Vasiṣṭha Maitravaruni; to Agni)

yāh pañca carṣaṇīr abhī, niṣasūda dāme-dame,
kavir grhāpatir yuvā.

5.86.2^c

8.102.1^c (Prayoga Bhārgava, or other fictitious authors; to Agni)

tvām agne bṛhad vāyo dādhasi deva dāṣe,
kavir grhāpatir yuvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2. here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been brod, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yuvānam viçpatim kavim, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavim agnīm upa stūhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyadharmānam adhvarā: 5.51.2^b, sātvyadharmāno adhvarām.]

1.12.0^c (Medhatithi Kāṇva; to Agni)

yo agnūn devavitaye haviṣmān āvivāṣati,
tāsmāi pāvaka mṛṣaya.

8.44.28^c (Virūpa Aṅgīrasa; to Agni)

ayam agne tve api, jaritā bhutu santya,
tāsmāi pavaka mṛṣaya.

2.5.8^c

1.12.10^a (Medhatithi Kāṇva; to Agni)

sá naḥ pavaka didivó, agne devān ihā vaha,
upa yajñān haviṣ ca naḥ.

1.12.3^a

3.10.8^a (Viçvāmītra Gāthina; to Agni)

sa naḥ pavaka didihī dyumád asmé suvīryam,
bhavā stotṛbhyo āntamah svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumád agne suvīryam.

1.12.10^b: 1.12.3^a; 1.15.4^a, agne devān ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva; to Agni)

sá na stávāna á bhara gāyatrēṇa návyasā,
rayīm virávatīm íṣam.

8.24.3^a (Viçvamanas Vāyaçva; to Indra)

sá na stávāna á bhara rayīm citráçravastamam,
niréké cid yó harivo vásur dadīh.

9.40.5^a (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotré suviryam,
jaritūr vardhaya girāḥ.

9.61.6^{a+b} (Amahyu Āṅgīrasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm virávatīm íṣam,
í,anaḥ soma viçvātaḥ.

These stanzas are markedly imitative: two of them share two pádas; all four share one páda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa návyasā is parenthetic. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* 1. 155 ff; the same author's *Glossary* to the *Rig-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pádas, tán naḥ punāná á bhara, 9.19.1^c; stutá stavāna á bhara, 5.10.7^b; and agne virávatīm íṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva; to Agni)

ágne çukrēṇa çociṣā viçvābhir devāhūtibhiḥ,
imām stómaṁ juṣasva naḥ.

8.44.14^b (Virupa Āṅgīrasa; to Agni)

sá no mitramahas tvām ágne çukrēṇa çociṣā,
deváir á satsi barhiṣi.

67 1.12.4^c

10.21.8^a (Vimada Āindra; to Agni)

ágne çukrēṇa çociṣorū prathayase bṛhāt,
abhikrándan vṛṣāyase ví vo máde gárbbhaṁ dadhāsi jāmīṣu vívaksase.

8.43.16^c (Virupa Āṅgīrasa; to Agni)

ágne bhrátāḥ sáhaskṛta rōhidaçva çucivrata,
imām stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vernehme aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, *SBE.* xlvii. 7. 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated páda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agniṁ gukréna gocīṣā, 1.45.4; agniḥ gukréna gocīṣā, 8.56(Vāl. 8).5; agne tigmnéna gocīṣā, 10.87.23; agnis tigmnéna gocīṣā, 6.16.28; vīṣā gukréna gocīṣā, 10.187.3; usah gukréna gocīṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis gukrāgoṣiḥ and tigmaḡoṣiḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])
mādhumantam tanūnapād yajñām devēsu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^a

1.142.2^b (Dirghatamas Ācuthya; to Tanūnapāt)
 ghṛtāvantaṁ ūpa māsi mādhumantam tanūnapāt,
 yajñām viprasya māvataḥ,] ṣaṇmānasya dāṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^a, adyā kṛṇuhi vitāye: 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmin yajñā ūpa hvaye.

[1.13.4^c, asi hotā manurhitah: 1.14.11^a; 6.16.9^a, tvām hotā manurhitah;
 8.34.8^a, ā tvā hotā manurhitah.]

1.13.5^a (Medhatithi Kāṇva; to Barhis [Āpra])
stṛṇṇtā barhīr ānuṣāḡ ghṛtāpṛṣṭham manīṣiṇaḥ,
yatramīṭasya cakṣaṇam.]

3 (1.2^b (Viṣvamitra: to Indra)
 satto hotā na rtvīyas tistiré barhīr ānuṣāk,
 ayuṣraṇ prātān adrayaḥ.
 8.45.1^b (Praskapva Kāṇva; to Agni)
 ā ghā ye agnim indhato stṛṇṇanti barhīr ānuṣāk,
 yēsām indro yuvā sakṣā.]

cf. refrain, 8.45.1^c—3^c

1.13.6^{a,b} (Medhatithi Kāṇva; to Devīr Dvārāḥ [Āpra])
vī ṣṛayantām rtāvṛdho dvāro devīr asaṣcātāḥ,
adyā nūnūm ca yaṣṭave.]

1.142.6^{a,b} (Dirghatamas Ācuthya; to the same)
 vī ṣṛayantām rtāvṛdhaḥ prayāi devōbhyo mahīḥ,
 pāvākāṣaḥ puruṣpṛṣṭho dvāro devīr asaṣcātāḥ.

As noted under the preceding item, the two aprī-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{a,b} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type—Avestan āfrī), as to preclude final judgement. The word asaṣcātāḥ would seem here to mean 'not sticking', i.e. 'freely moving'. But see Oldenberg, ZDMG. lxi. 473.

1.13.7^{a+c} (Medhatithi Kāṇva ; to Uśāsanakta [Āpra])
náktoṣāsā supéçasāmín yajñā ūpa hvaye,
idám no barhír āsāde.

1.142.7^b (Dirghatamas Āucathya ; to the same)
 ā bhādamāne ūpake **náktoṣāsā supéçasā,**
 ūyahví ṛtāsyā mātārā sīdatām barhír ā sumāt.]

6a 1.142.7^{o1}

8.65.6^c (Pragātha Kāṇva ; to Indra)
 sutāvantas tvā vayān prāyasvanto havāmahe,
idám no barhír āsāde.

6a 5.20.3^d

10.188.1^o (Çyena Āgneya ; to Agni Jātavedas)
 prā nūnām jātavedasam āçvan hinota vājīnam,
icām no barhír āsāde.

1.13.8^{bc} (Medhatithi Kāṇva ; to Daivyaṇ Hotārāu Pracetasāu [Āpra])
tā sujihvā ūpa hvaye hótārā dāivyā kavī,
yajñām no yakṣatām imām.

1.142.8^{bc} (Dirghatamas Āucathya ; to the same)
 mandrājihvā jugurvānī hótārā dāivyā kavī,
yajñām no yakṣatām imām [sidhram adya divispṛçam.]

6a 1.142.8^d

1.188.7^{bc} (Agastya ; to the same)
 prathamā hī suvācasā hótārā dāivyā kavī,
yajñām no yakṣatām imām.

(Cf. the vaguely related pāda 2.41.20^c. yajñām devēṣu yachatām, preceded cf. 1.142.8^d) by
 sidhram adya divispṛçam.

1.13.9 (Medhatithi Kāṇva ; to Tisro Devyaḥ [Āpra])=

5.5.8 (Vasuçruta Ātreya ; to the same)
 ilā sārāsvatī mahī tisró devīr mayobhūvaḥ,
barhiḥ sīdantv asridhaḥ.

1.13.10^c : 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhatithi Kāṇva ; to Viçve Devāḥ, here Agni)
āibhir agne dūvo giro viçvebhiḥ sōmapitaye,
devébhir yāhi yāksī ca.

8.21.4^d (Sobhari Kāṇva ; to Indra)
 vayam hī tvā bāndhumantam abandhāvo vipṛasa indra yemimā,
 yā te dhāmāni vṛṣabha tóbhir ā gahi viçvebhiḥ sōmapitaye.

It is tempting to see in ā . . . viçvebhiḥ sōmapitaye devébhir yāhi, 1.14.1, the original of the repeated pāda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word *dhāma* frequently approaches the sense of *nāma*, indeed interchanges with it as a *varia lectio*, as, e.g., in the *yajus*-formula, *yat te 'nādhastān nāma yajñyān* (KS. *nāmānādhṛṣyaṇ*; MS. *dhāmānādhṛṣyaṇ*) *tena tvādadhe* (see my *Vedic Concordance*); or *puruṣtutasya nāmabhiḥ* in MS. 4.12.3; 184.5. to *puruṣtutasya dhāmabhiḥ*, RV. 3.37.4. see also, *gandharvo dhāma*, &c., and *gandharvo nāma*, &c., in the *Concordance*. In 8.21.4, *yā te dhāmāni . . . tóbhir ā yahi viṣvebhiḥ*, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4 is hypermetric (see Oldenberg, *Prolog.* p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
indravāyū bḥaspátim mītrágnīm púsānam bhāgam,
āḍityān mārutaṁ gaṇám.

10.141.4^a (Agni Tápasa; to Viṣve Devāḥ)
indravāyū bḥaspátim suhávehā havāmahe,
yáthā nah sárva ij jānaḥ sámgyatāni sumānā asat.
 6.16.24^b (Bharadvāja; to Agni)
tá ríjānā cūcivratādityān mārutaṁ gaṇám,
vāso yakṣhā rodasi.

On the frequent omission of the verb (1.14.3) see Pischel, *Ved. Stud.* i. 12; Oldenberg, *RV Noten*, p. 427^a, 'Ergänzung von Weggelassenem'. It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions *Bṛhaspati* three more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6^c with 6.16.44^c, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5^a (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
ñate tvām avasyāvaḥ kāṇvāso vṛktābarhiṣaḥ,
haviṣmanto aramkṣtaḥ.

8.5.17^b (Brahmatithi Kāṇva; to Aṣvins)
janaso vṛktābarhiṣo, haviṣmanto aramkṣtaḥ, 3-59.9^b
yuyum havante aṣvīnā. 1-47.4^d

Inasmuch as the expression *janaso vṛktābarhiṣaḥ*, and the like, occur a number of times (see under 3-59.9) as a standing formula, it would seem fair to surmise that the more precise *kāṇvāso vṛktābarhiṣaḥ* marks 1.14.5 as of later origin.

1.14.6^a (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
ghṛtāpṛsthā manoyujo yé tvā váhanti vahnayaḥ,
ā devān sómapiṭaye.

6.16.44^a (Bharadvāja; to Agni)
nehā no yāhy ā vahā, bhi prāyānsi vitāye, 1-135.4^b
ā devān sómapiṭaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, bring also, the gods to the soma drink!' For *vahnayaḥ* see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, *Ved. Stud.* i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhatithi Kāṇva; to Viṣve Devāḥ, here Agni)
 tvām hótā mánurhitó 'gne yajñēsu sídasi.
 sémām no adhvarām yaja.

6.16.9^a (Bharadvāja; to Agni)
 tvām hótā mánurhito váhūr asá vidūṣṭarāḥ.
 ágne yákṣi divó viḥaḥ.

1.26.1^c (Çunaḥṣepa-Ājigarti, alias Devarāta; to Agni)
 vásiṣṭvā hi miyedhya vástrāny arjām pate,
 sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16; see under 1.14.3 For pádas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhatithi Kāṇva; to Viṣve Devāḥ, here Agni)
 yukṣvā hy áruṣi ráthe harito deva rohitaḥ,
 tábhir devān ihā vaha.

cf. 1.12.3^a

5.56.6^a (Çyavaṇva Ātreya; to Maruts)
 yuṅgdhvām hy áruṣi ráthe yuṅgdhvām rátheṣu rohitaḥ,
 yuṅgdhvām hárí ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

cf. 1.13.4.3^{bc}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot: the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hárí are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hárí. That, indeed, is the sense of the distich: if it be not more thoughtless alliterative jingle, at the best, however, the thought is still roughly secondary. For we are struck, further, by the atyasti rhyme of the same distich in a stanza that is brhatti,¹ no other such rhyme occurs in the hymn; no atyasti occurs in the hymn. And now, furthermore, this atyasti distich is obviously done over from the again unexceptionable stanza in atyasti metre, 1.13.4.3.

váyūr yuṅkte rchitā váyūr arunā váyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear; three criteria combine to stamp 5.56.6 as an epigonal stanza: its three repeated pádas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhatithi Kāṇva; to Indra)
 indra sómam píba ṛtúnā tvā viṇantv indavaḥ,
 matsarásas tádokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 ā tvā viṇantv indavaḥ samudrām iva síndhavaḥ,
 ná tvām indráti ricyate.

cf. 8.6.35^b

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^a (Medhatithi Kāṇva; to Viṣve Devāḥ, here Maruts)

márutah pībata ṛtūnā pōtrād yajñānī punītana,

yūyām hī ṣṭhā sudānavah.

6.51.15^a (Rjicvan Bhāradvāja; to Viṣve Devāḥ, here Maruts)yūyām hī ṣṭhā sudānava (indra)yeṣṭhā abhīdyavah, 6.51.15^b

kṛtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvasa Kāṇva; to Maruts)

yūyām hī ṣṭhā sudānavo rūdrā rbhukṣaṇo dāme,

utā prācetaso māde.

8.8.3.9^a (Kusidin Kāṇva; to Viṣve Devāḥ, here Maruts)yūyām hī ṣṭhā sudānava (indra)yeṣṭhā abhīdyavah, 6.51.15^b

ādha cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agnostoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavah, if original here, would have to be taken as predicate to yūyām. Dellbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also AV 11.9.24, 26. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī ṣṭhā sudānavah as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^a (Medhatithi Kāṇva; to Viṣve Devāḥ, here Tvaṣṭar)

abhi yajñam grñhi no gnāvo nēṣṭah pība ṛtūnā,

tvām hī ratnadhā āsi.

7.10.6^b (Vasiṣṭha Maitravaruṇi; to Agni)

kidhi ratnām yajamānya sukrato tvām hī ratnadhā āsi,

ā na rtō grñhi viṣvam ṛtvijam sucāṇso yāç ca dākṣate.

1.15.4^a: 1.12.3^a, 10^b, agne devān ihā vaha.**1.15.7^a** (Medhatithi Kāṇva; to Viṣve Devāḥ, here Draviṇodāḥ)

draviṇodā draviṇaso grāvahastāso adhvaré,

yajñēṣu devām ilate.

1.96.8^a (Kutsa Āṅgīrasa; to Agni, or Agni Draviṇodāḥ)

draviṇodā draviṇasas turāsyā draviṇodāḥ sánarasya prā yaṇsat,

draviṇodā vīrāvatīm ṣam no draviṇodā rāsate dirghām āyuh.

5.21.3^d (Sasa Atreya ; to Agni)

tvām viçve sajōsaso devāso dūtām akrata,
saparyāntas tvā kave yajñēṣu devām ũate.

cf 5.21.3^b

6.16.7^o (Bharadvāja to Agni)

tvām agne svādhyō, mātāso devāvitaye,
yajñēṣu devām ũate.

cf 6.16.7^a

The pāda, yajñēṣu devām ũate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a dravinodā to dravinodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyana takes dravinodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yaska, Niruk'ta 8.1). Ludwig, 789, in the commentary, refuses to emend to dravinodām, but his rendering does not land him very far from such emendation : 'als [den?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anliehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains dravinodā, and translates : 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Aguetoma, p. 227 : 'Dravinodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that dravinodām once stood in 1.15.7^a, where now stands dravinodā, and that it was simply infected by the nominative dravinodāh in stanzas 8 and 9, but it seems to me more likely that a later versifier borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to dravinodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva ; to Dravinodāh)

dravinodāh pipīṣati juhōta prā ca tiṣṭhata,
neṣṭrād ṛtubhir iṣyata.

10.14.14^b (Yama Vāivasvata ; to Yama)

yamāya ghr̥tāvad dhavir juhōta prā ca tiṣṭhata,
sā no devēṣv ā yamad dīrghām āyuh pra jivāse.

cf 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetical. Ludwig, 789 : 'der besitzthum schonkt, verlangt zu trinken, bringet dar, macht euch an's werk, aus dem nestra mit den Rtu's ; beileet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva ; to Indra)

indram prātār havāmaha indram prayaty ādhvaré,
indram sōmasya pitāye.

8.3.5^b (Medhyātithi Kāṇva ; to Indra)

indram id devātataya indram prayaty ādhvaré,
indram samiké vanīno havāmaha indram dhūnasya sātāye.

3.42.4^a (Viçvāmitra ; to Indra)

indram sōmasya pitāye stōmair ihā havāmahe,
ukthēbhīh kuvīd agāmat.

8.17.15^d (Irimbithi Kaṇva, to Indra)

pṛdakusanur yajatō gavōsaṇa ékaḥ sánn abhi bhúyasah,
bhúrñim áçvam nayat tujá purō gr̥bhéndraṁ sómasya pítāye.

8.92.5^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

tām v abhi pr̥creat, éndraṁ sómasya pítāye,

cf. 8.15.1^a

tād id dhy āsya vārdhanam.

8.97.11^b (Itobha Kaçyapa; to Indra)

sām im rebhāso asvarann indraṁ sómasya pítāye,

svarpatim yād im vṛdhē dhrtāvratō hy ójasa sām ut̥sbhiḥ.

9.12.2^c (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

abhi vípra anṛṣata gāvo vatsām ná mātārah,

indraṁ sómasya pítāye.

Cf. agnīm prayaty adhvarō and the like under 5.28.6^b, indraḥ sómasya pítāye under 1.55.2^a; indra sómasya pítāye, 8.65.3^c; and āsyā sómasya pítāye under 1.22.1^c.—Hymn 1.16 shares two pádas with 3.42; see next item.

1.16.4^a (Medhatithi Kaṇva; to Indra)

úpa naḥ sutām á gahi hárībhir indra keç̣sbhiḥ,

sutō hi tvā hāvāmāhe.

3.42.1^a (Viçvāmitra; to Indra)

úpa naḥ sutām á gahi sómam indra gávāçirami,

harībhyām yas to asmayūh.

5.71.3^a (Bāhuvṛkta Atreya; to Mitra and Varuṇa)

úpa naḥ sutām á gataṁ v̥aruṇa mitra dāçūṣah,

cf. 5.71.3^b

āsyā sómasya pítāye.

cf. 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pádas with 3.42; see preceding item.

[1.16.5^a, sómām na stomam á gahi; 8.66.8^c, sómām na stómam̐ jujusaṇā á gahi.]

1.16.5^b (Medhatithi Kaṇva; to Indra)

sómām̐ na stomam̐ á gahy, úpedām̐ sávanam̐ sutām,

cf. 1.16.5^a

gāuro na ṛṣitah̐ p̐ba.

1.21.4^b (Medhatithi Kaṇva; to Indra and Agni)

ugraḥ santā hāvāmāhe úpedām̐ sávanam̐ sutām,

indrāgni̐ óha gachatām.

6.60.9^b (Bharadvāja; to Indra and Agni)

tūbhir a gachatām̐ narópedām̐ sávanam̐ sutām,

indrāgni̐ somapítāye.

cf. 6.60.9^c

In 1.21 páda 3^l also = 6.60.14^a, in addition to the present correspondence with 6.60.9.—For the repeated páda cf. 1.16.8^a.

[1.16.6^a, ime sómāsa indavah; 9.46.3^a, etē sómāsa indavah.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)

vīçvam it sávanam sutám indro mádāya gachati,
vṛtrahá sómapítaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)

kásya vṛṣa suté sáca niyútvan vṛṣabho ranat,
vṛtrahá sómapítaye.

[1.16.9^a, sémām naḥ kāmam á pṛṇa : 8.64.6^c, asmúkam kamam á pṛṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvaruṇayor ahám samrájor áva á vṛṇe,
tá no mṛlāta idṛḇe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,
gām açvam poṣayitnv á sá no mṛlātidṛḇe.

6.60.5^c (Bharadvāja ; to Indra and Agni)

ugrá vighanína mṛdha indragní havāmahe,
tá no mṛlāta idṛḇe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, poṣayitnuā (poṣayitnvā), agreeing with kṣétrasya pátinā, and governing gām açvam.

[1.17.2^b, hávam víprasya mávataḥ : 1.142.2^c, yajūm víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó vase hávam víprasya mávataḥ,
dhartārā carṣaṇínám.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)

á yád yónim hiraṇyāyam, varuṇa mitra sádathaḥ,
dhartārā carṣaṇínám yantām sumnām riçadassā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amivahá vasuvit puṣṭivárdhanaḥ,
sá naḥ siçaktu yás turāḥ.

1.91.12^b (Gotama Rahugana ; to Soma)

gayaspháno amivahá vasuvit puṣṭivárdhanaḥ,
sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ çánso áraruṣo dhúrthiḥ práṇaṁ mártasya,
rákṣa no brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
mā́ káśya no éraruṣo dhūrtīḥ prāṇaṁ mártyaśya,
 1 indraṅ1 çarma yachatam.]

☞ 1.21.6^c

[1.18.5^b, sóma indraç ca mártyaṃ : 4.37.6^b, yūyám indraç, &c.]

1.18.6^b (Medhatithi Kāṇva ; to Sadasaspati)
 sádasas patim ádbhutaṁ priyám indrasya kámyam,
 sanmī medhám ayasiṣam.

9.98.6 (Ambaṛiṣa Varsāgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)
 dvīr yaṁ pāṇa sváyaçasaṁ svásaro ádrisamhatam,
priyám indrasya kámyam prasnāpūyanty ūrmīṇam.
 9.100.1^b (R̥k̥bhasana Kāçyapāu ; to Pavamāna Soma)
 abhī navante adrūhaḥ **priyám indrasya kámyam,**
 vatsām na pūrva áyuni jātām rihanti matārah.

In RV. 1.21.5 Indraṅni are called sádaspati ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, *taṁ mām adyā medhāyāgne medhāvināni kuru*. Sāyaṇa suggests Soma (cf. also Bergaigne, 1.305, note ; il. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c—9^c, marudbhir agna á gahi.

1.19.3^b (Medhatithi Kāṇva ; to Agni and Maruts)
 ye maho rajaso vidur viçvo devāso adrūhaḥ,
 1 marudbhir agna á gahi.]

☞ refrain, 1.19.1^c—9^c

9.102.5 (Trita Aptya ; to Pavamāna Soma)
 asya vrata sajoṣaso viçvo devāso adrūhaḥ,
 spūthi bhavanti rantayo juṣānta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhatithi Kāṇva ; to Agni and Maruts)
 abhī tvā pūrvāpitaye sr̥jāmi somyām mādhu,
 1 marudbhir agna á gahi.]

☞ refrain, 1.19.1^c—9^c

8.3.7^a (Medhatithi Kāṇva ; to Indra)
abhī tvā pūrvāpitaya indra stomebhir ayāvaḥ,
 1 sanmīnāsa r̥bhāvaḥ sām asvaran, rudrī gr̥ṇanta pūrvyam.

☞ 8.3.7^c

1.20.5^a (Medhatithi Kāṇva ; to R̥bhvas)
 sām vo mādāso agmatōndreṇa ca marutvatā,
 adityebhiç ca rajabhiḥ.

4.34.2^c (Vamadeva ; to Rbhus)

vidānāso jānmano vājaratnā utā ṛtūbhīr ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūramdhiḥ suvīram asme rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prācātaya indrāgni tā havāmahe,

somapā somapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pñtanāsu duṣṭāra yā vājeṣu ṇavāyāya,

ṛvā pañca carṣaṇīr abh indrāgni tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ṛā no gāvyebhīr ācvyāir vasavyāir ūpa gachatam,

cf. 6.60.14^{ab}

sākhāyau devāu sakhyāya cāmībhūvendrāgni tā havāmahe.

4.49.3^c (Vamadeva ; to Indra and Bṛhaspati)

ā na indrābṛhaspati ṛghām indraç ca gachatam,

cf. 1.135.7^c

somapā somapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgni havāmahe, under 5.86.4^b, and ācvinā tā havāmahe, 1.22.2^c.

1.21.4^b : 1.16.5^b; 6.60.9^b, upedāni sāvanam sutam.

[1.21.5^b, indrāgni rākṣa ubjatam : 7.104.1^a, indrasomā tapatam rākṣa ubjatam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tōna satyēna jāgrtam ādhi pracetune pade,

indrāgni çarma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kasya no āraraso ṛdhṛtiḥ prapāṇa mṛtyasya,

cf. 1.18.3^b

indrāgni çarma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Aṇvins)

prātaryūjā vī bodhayācvināv éhā gachatām,

asyā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Aṇvins)

ācvināv éhā gachatām ṛnāsatyā mā vī venatam,

cf. 5.75.7^b

tīrāç cid aryayā pāri vartīr yātam adābhya ṛmādhvī māmā çrutam havām.

cf. refrain, 5.75.1^{c-9^c}

5.78.1^a (Saptavadhri Ātreya ; to Aṇvins)

ācvināv éhā gachatām ṛnāsatyā mā vī venatam,

cf. 5.75.7^c

ṛhaṇsāv iva patatam ā sutām ūpa.

cf. refrain, 5.78.1^{c-3^c}

1.23.2^c (Medhatithi Kāṇva; to Indra and Vāyu)

ubhā devā divispṛcṣendravāyū havāmahe,

☞ 1.22.2^b

asyā sōmasya pītāye.

4.49.5^a (Vāmadeva; to Indra and Brhaspati):

indrābṛhaspāti vayān suto gīrbhīr havāmahe,

asyā sōmasya pītāye.

5.71.3^a (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

ūpa naḥ sūtām ā gataṁ, | vāruṇa mitra dācūṣaḥ, | ☞ a: 1.16.4^a; b: 5.71.3^b

asyā sōmasya pītāye.

6.59.10^d (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā | stomebhīr havanaṣṛutā, |

☞ 6.59.10^b

viṣvābhīr gīrbhīr ā gataṁ asyā sōmasya pītāye.

8.76.6^c (Kurusuti Kāṇva; to Indra)

indram pratnōna manmanā | marūtantaṁ havāmahe, |

☞ 1.23.7^a

asyā sōmasya pītāye.

The pada, asyā sōmasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mādhvah sōmasya pītāye, 8.85.5ⁱ, and indram sōmasya pītāye under 1.16.3^c.—Note that 1.22 shares another pada with 1.23; see the next item.

1.22.2^b (Medhatithi Kāṇva; to Aṇvins)

yā suratha rathītām ubhā devā divispṛcṣā,

aṇvina tā havāmahe.

1.23.2^a (Medhatithi Kāṇva; to Indra and Vāyu)

ubha devā divispṛcṣendravāyū havāmahe,

asya sōmasya pītāye,

☞ 1.22.1^c

Note that 1.22 shares another pada with 1.23; see preceding item. Cf. with 1.22.2^b the pada indragm tā havāmahe under 1.21.3^b.

[1.22.3^c, taya yajñān mīmikṣatam: 1.47.4^b, mādhvā yajñān, &c.]

1.22.8^a (Medhatithi Kāṇva; to Savitar)

sākhāya ā ni śidata savita stomyo nū naḥ,

dātā radhānsi cūmbhati.

9.104.1^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sākhāya a ni śidata punānūya prā gayata,

çiçunā na yajñān pari bhuṣata çriyē.

1.22.18^a (Medhatithi Kāṇva; to Viṣṇu)

trīṇi padā vi cakrame viṣṇur gopā ādābhyah,

āto dhārmaṇi dhārayan.

8.12.27^b (Parvata Kāṇva ; to Indra)
 yadā te viṣṇur ójasa trīṇi padā vicakramó,
 [ād it te haryatā hāri vavakṣatuh.]

☞ refrain, 8.12.25^c-27^c

Cf. 8.52 (Vāl. 4).3^c, yásmāi viṣṇus trīṇi padā vi cakramó.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
 tád vipráso vipanyávo jāgrvāṇsah sām indhate,
 viṣṇor yát paramām padám.

3.10.9^{ab} (Viçvāmitra Gāthina ; to Agni)
 tám tvā viprá vipanyávo jāgrvāṇsah sām indhate,
 [havyavāham āmartyam sahovādhām.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bard, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bard kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
 tivrāḥ sómāsa á gahy āçirvantah sutá ime,
 víyo tán prāsthitan piba.

8.82.2^a (Kusidin Kāṇva ; to Indra)
 tivrāḥ sómāsa á gahi sutáso mādayisnávaḥ,
 pibā dadhīg yāthociṣa.

1.23.2^a : 1.22.2^b, ubhā devā divispfçā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyá sómasya pītāye.

[1.23.6^c, káratām naḥ surādhasah : 3.53.13^c, kárad in naḥ surādhasah.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
 marútvantam havāmaha indram á sómapiṭāye,
 sajūr gaṇéna trmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
 indram pratnéna manmanā marútvantam havāmāhe,
 [asyá sómasya pītāye.]

☞ 1.22.1^c

1.23.8 (Medhatithi Kāṇva; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gr̥tsamada; to Viçve Devāḥ)
indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
viçve māma çrutā hāvam.

See Bergaigne, ii 371, 383, 390, 428; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhatithi Kāṇva; to Indra Marutvant)

hatā vrtrān sudanava indreṇa sāhasa yujā,
mā no duḥçāṇsa içata.

2.23.10^c (Gr̥tsamada; to Bṛhaspati)
 tvayā vayām uttamām dhīmahe vāyo bṛhaspate pápriṇa sāsniṇa yujā,
mā no duḥçāṇso abhidipsūr içata prā suçāṇsa matibhis tariṣimahi.

7.94.7^c (Vasiṣṭha; to Indra and Agni)
 indrāgni āvasā gatam ṭasmābhyam carṣanīsaḥ,
mā no duḥçāṇsa içata. cor 5.35.1^c

10.25.7^d (Vimada Aindra, or others; to Soma)
 ṭvam naḥ soma viçvato, gopū ādabhyo bhava,
sodha rājann āpa sridho ví vo mādē mā no duḥçāṇsa içatā vīvakṣase. cor 1.91.8^a

Cf. rākṣa mākīr no gñhāçāṇsa içata, under 6.71.3, and mā na (and, va) stona içata mágha-çāṇsaḥ, under 2.42.3.—The pūda 10.25.7^d with its tetrasyllabic refrain (vīvakṣase) is certainly secondary; and abhidipsuḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhatithi Kāṇva; to Viçve Devāḥ)

viçvān devān havāmahe marūtaḥ sōmapītaye,
 ugrā hī pñēnimātaraḥ.

8.94.3^c (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa; to Maruts)
 ṭat su no viçve aṛya ā sāda gṛṇanti karāvaḥ,
marūtaḥ sōmapītaye. cor 6.45.33^{ab}

8.94.9^c (The same)
 ā yē viçva parthuvāni paprūthan rocanā divāḥ,
marutaḥ sōmapītaye.

[**1.23.15^c**, gobhīr yavaṁ nā cārkr̥ṣat: 1.176.2^d, yavaṁ na cārkr̥ṣad vṛṣa.]

1.23.20^{abw} (Medhatithi Kāṇva; to Waters)

apsū me sōmo abravid antār viçvāni bheṣajā,
agnīm ca viçvāçambhuvam āpaç ca viçvābheṣajīḥ.

10.9.6^{abw} (Triçiras Tvāstra, or Sindhudvīpa Āmbarīṣa; to Waters)
 apsū me sōmo abravid antār viçvāni bheṣajā,
agnīm ca viçvāçambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six trīcas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramāṇī, purāṇaṇī) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21° (The same) =

10.9.7° (The same)

āpaḥ pṛṇitā bheṣajām várūtham tanvè máma,
jyók ca sūryam dṛçé.

10.57.4° (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)

á ta etu mánah pūnaḥ krátve dákṣaya jrvase,
jyók ca sūryam dṛçé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59 1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idám āpaḥ prá vahata yát kíṁ ca duritám máyi,
yád vāhám abhidudrōha yád vā çepá utānṛtam.
āpo adyānv acāriṣam rásona sám agasmahi,
páyasvān agna á gahi tám mā sám sṛja várōasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b: 1.5.2^b, içānam víryaṇām ; 10.9.5^a, içānā víryaṇām ; 8.71.13^b, içe yó víryaṇām.

[1.24.8^b, sūryaya pānthām ānvetavá u : 7.44.5^b, ṛtāsyā pānthām, &c.]

1.24.9° (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatām te rájan bhiṣajāḥ sahásram urvī gabhírā sumatis ṭe astu,
bādhvasa dūrè nirṛtīm parācāiḥ kṛtām cid énaḥ prá mumugdhy asmát.

6.74.2° (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataḥ víṣṭeim āmivā yā no gāyam āvivéça,
āré bādhethām nirṛtīm parācāir asmé bhadrá sāuçravasūni santu.

Cf. bādhethām dūrām nirṛtīm parācāiḥ, AV. 6.97.2° ; 7.42.1° ; āre bādhvasa nirṛtīm parācāiḥ, MS. 1.3.39° ; 45.6 ; KS. 4.13° ; and also, āré chātṛum āpa bādhvasa dūrām, RV. 10.42.7°.

1.24.10^c (Çunahçepa Ājigarti, &c.; to Varuṇa. Cf. AB. 7.16)

amī yā fksā nihitāsa uccā naktam dādṛṇe kūha cid dīveyuh,
ādadbdhāni vāruṇasya vratāni vicākaçac candramā naktam eti.

3.54.18^b (Prajāpati Vaiçvamitra, or Prajāpatya Vacya; to Viçve Devāḥ,
here Adityas)

aryamā no aditir yajñīyasā 'dadbdhāni vāruṇasya vratāni,
yuyōta no anapatyāni gāntoḥ prajāvān naḥ paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable: 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable: the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary: 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course; rich in offspring, rich in cattle be our career!' This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunahçepa Ājigarti, &c.; to Varuṇa)

veda yo vīnām padam antārikṣeṇa pātataṁ,
veda nāvāḥ samudriyāḥ.

8.7.35^b (Punarvaṣa Kāṇva; to Maruts)
ūkṣayāvāno vahanty antarikṣeṇa pātataḥ,
dhātara stuvate vayāḥ.

10.136.4^a (Vṛṣāṇaka; to the Keçinaḥ = Agni, Sūrya, Vayu)
antārikṣeṇa patati viçvā rūpavacākaçat,
munir devasya-devasya sūkṛtyāya sūkṣhā hitāḥ.

For samudriyāḥ, 1.25.7^b, see Oldenberg, RV. Noten, p. 27; for 10.136.4 see the author, JAOS. LV, 168—Observe that the cadence of the repeated pāda in each of its three versions is
○○○₂.

1.25.10^c (Çunahçepa Ājigarti, &c.; to Varuṇa)

ni çasāda dhrtāvratō varuṇaḥ pastyāḥ sv ā,
sāmrajyāya sukratūḥ.

8.25.8^b (Viçvamānas Vāiṣṭva; to Mitra and Varuṇa)
ptavāna ni çedatuḥ sāmrajyāya sukratū,
dhrtāvratā ksatriyā ksatram āçatūḥ.

Pischel, Ved. Stud. II, 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastya, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the vivid stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divi samraja sarprasuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1; MS. 2.6.8; KS. 15.6.). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile', then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness: 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (pluralis tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) Varuṇa is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely Varuṇa in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the Rig-Veda, vol. ii, p. xxvi.

1.25.11^b (Çunaḥçepa Ājigarti, &c. : to Varuṇa)

āto viçvāny ādbhutā cikitvān abhī paçyati,

ṛktāni yā ca kṛtvā.

cf. 1.25.11^c

8.6.29^b (Vatsa Kāṇva ; to Indra)

ātaḥ samudrām udvataç cikitvān āva paçyati,

yato vipaṇā ējati.

For 8.6.29 see Geldner, *Ved. Stud.* iii 56.

[1.25.11^c, ṛktāni yā ca kṛtvā : 8.63.6^b, ṛktāni kartvāni ca.]

1.25.15^b (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

utā yó mānuṣeṣv ā yāçaç cakrē āsāmy ā,

asmūkam udāreṣv ā.

10.22.2^d (Vimada Aindra, or somebody else ; to Indra)

iḥa çrūtā indro asme adya stave vajry çetamahi,

mitro na yó jāneṣv ā yāçaç cakrē āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakrē* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* 'Der sich unter den menschen vollkommne herrlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid pada 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that Varuṇa is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

tvaṁ viçvasya medhira divāç ca gmac ca rājasi,

sa yūmani prati çrudhi.

5.38.3^d (Atri Bhauma ; to Indra)

çūsmāso yé te adrivo mehānā ketasūpaḥ,

ubhā devān abhiṣṭaye divāç ca gmac ca rājathaḥ.

Grassmann, to 5.38.3 (following Sāyaṇa). 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to Sāyaṇa, are the Maruts, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and Indra. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and Indra, or to the press-stones (*adrivah*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben Indra gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess Varuṇa, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, Indra and Soma ; cf. 9.95.5, *indraç ca yāt kṛayathaḥ sūbhagāya*.

1.26.1^o: 1.14.11^o, sémānū no adhvarām yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti. &c.; to Agni)
ā no barhī riçádaso várūṇo mitró aryamā,
sīdantu mānuṣo yathā.

1.41.1^b (Kaṇva Ghāura; to Varuṇa, Mitra Aryaman)
yañi rāksanti prācetaso várūṇo mitró aryamā,
nū cit sū dabhyaṭe janah.

4.55.10^b (Vāmadeva; to Viçve Devāḥ)
tāt sū nah savitā bhāgo, várūṇo mitró aryamā,
indro no rūdhasā gamat.

4.55.10^a

5.67.3^b (Yajata Atreya; to Mitra and Varuṇa)
viçve hi viçvāvedaso várūṇo mitró aryamā,
vratā pudōva saçcīre pānti mātṛyañ riṣāḥ.

1.41.2^b

8.18.3^b (Irimbiñhi Kaṇva; to Ādityāḥ)
tāt sū nah savitā bhāgo, várūṇo mitró aryamā,
çurma yachantu saprātho yād īmahe.

4.55.10^a

8.18.3^c

8.28.2^a (Manu Vaivasvata; to Viçve Devāḥ)
várūṇo mitró aryamā smādrātiṣāco agnāyaḥ,
pātnivanto vāsatkṛtāḥ.

8.8.3.2^b (Kusidin Kaṇva; to Viçve Devāḥ)
tē nah santu yujāḥ sādā várūṇo mitró aryamā,
vṛdhāsaç ca prācetasāḥ.

9.64.29^a (Kaçyapa Mārta; to Pavamāna Soma)
hinvāno hetfñhir yata ā vājam vājy ākramit,
sīdanto vanūṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men; Bergaigne, *La Religion Védique*, 1. 67; *Mélanges Renier*, p. 78; and Oldenberg, SBE. xlv. 13. 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory, it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross-geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the Pet. Lex. under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks, as regards Grassmann, vanūṣo does not mean 'nach dem streit', though it may mean 'striving', as regards Pet. Lex., 'Kampfbereite' is open to similar criticism. I believe that vanūṣo means 'desiring' the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prā te (sc. indraśya) vanve vanūṣo haryatām madam, 'I desire the golden drink of thee who (also) desire it.'

Considering, now, the facile interchange between m and v (cf. JAOS. xxix. 290 ff.), one of the two pādas 1.26.4^a and 9.64.29^a is pretty certainly patterned after the other. I incline to think that 1.26.4^a is the model, 9.64.29^a the imitation. Be this as it may, the construction of manūṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* inapidity : the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11^c and TB. 2.7.12.6^a, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB., vanuṣvat paricarāṇavat, has in mind the same idea as ours in reference to vanuṣah in RV. 9.64.29^c. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^b-7^b, cf. varuṇa mitrāryaman, under 5.67.1^c; and see p. 11.

1.26.5^c (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrva hotar asyā no māndasva sakhyāsya ca,
imā u śu çrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śu çrudhī girāḥ,
vābhiḥ kāṇvasya sūnavo hāvantē 'vase tvā.
2.6.1^c (Somāhuti Bhārgava ; to Agni)
imām me agne samidham imām upasādanī vanēḥ,
imā u śu çrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
viçvebhir agne agnibhir imām yajñām idām vācāḥ,
cāno dhāḥ sahaso yaho.

1.91.10^c (Gotama Rāhugaṇa ; to Soma)
imām yajñām idām vāco juṣaṇā upāgahi, ☞ 1.91.10^b
soma tvām no vrdhe bhava.
10.150.2^a (Mṛṣṭika Vasiṣṭha ; to Agni)
imām yajñām idām vāco juṣaṇā upāgahi, ☞ 1.91.10^b
mārtasas tvā samidhāna havāmahe mṛṣṭikāya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarāṇām : 1.1.8^a ; 45.4^c, rājantam, &c. ; 8.8.18^c, rājantāḥ, &c.

1.28.10^d-4^c, ulūkhalasutānām āvéd v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariçcandra, or [Adhiṣṭhāna-] carmapraçāṇṣā)
uc chiṣṭām camvōr bhara sōmaḥ pavitra ā sṛja,
nī dhehi gūr ādhi tvaci.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsū duṣṭuraṇī sōmaḥ pavitra ā sṛja,
çpunhīndrāya pātave. ☞ 9.16.3^c

9.51.1^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sūtām sōmām pavitra ā sṛja,
 1 punthīndraya pītave.]

67 9.16.3^c

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunaḥçepa Ajigarti, &c.; to Indra)
 yāc cid hī satya somapā anāçastā iva smāsi,
 ā tū na indra çaṁsaya gōsv āçveṣu çubhriṣu saḥāsreṣu tuvimagha.

2.41.16^c (Gṛtsamada; to Sarasvati)
 ambitame nādītame dōvitame sārāsvati,
 apraçastā iva smasī prāçastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form.

1.29.1. anāçastāḥ : ā çaṁsaya =
 2.41.16. apraçastāḥ : prāçastīm kṛdhi.

[1.29.2^a, çiprin vājānām pate: 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunaḥçepa Ajigarti, &c.; to Indra)
 yoge-yoge tavāstarām vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra)
 yo na idām-idaṁ purū prā vāsya ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunaḥçepa Ajigarti, &c.; to Indra)
 ā ghā gamad yādī çrāvat sahasrīṇibhir ūtībhiḥ,
 vājebhir ūpa vo havam.

10.134.4^d (Mardhatṛ Yauvanāçva; to Indra)
 ava yat tvam çakratav indra viçvāni dhātusé,
 mayim na sunvatō sāca sahasrīṇibhir ūtibhir 1 devī jānītry ajījanad
 bhadrā jānītry ajījanat]

68 refrain, 10.134.1^{ref}-6^{ef}

1.30.9^a (Çunaḥçepa Ajigarti, &c.; to Indra)
 ānu pratnāsyaūkaso huve tuvipratim nāram,
 yām te pūrvām pitā huvé.

8.69.18^a (Priyamedha Āṅgīrasa; to Indra)
 ānu pratnāsyaūkasah priyamedhāsa eṣam,
 pūrvām anu prayatim vṛktabarhiṣo hitāprayasa āçata.

1.30.10^c (Çunaḥçepa Ajigarti, &c.; to Indra)
 tam tvā vayām viçvavārī çasmahe puruhūta,
 sākḥe vāso jaritṛbhyah.

3.51.6^d (Viçvāmitra; to Indra)
 túbhyam bráhmaṇi gira indra túbhyam satrá dadhire harivo jusásva.
 bodhy āpir ávaso nūtanasya sákhe vaso jaritfbhyo váyo dhāḥ.
 8.71.9^c (Sudṛti Āngirasa and Purumīḥa Āngirasa; to Agni)
 sá no vásva ūpa māsy ūrjo napān máhinasya,
 sákhe vaso jaritfbhyah.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritfbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Aṣvins)
 samānāyojano hi vām rátho dasrāv ámartyah,
 samudré aṣvinéyate.

5.75.9^d (Avasyu Ātreya; to Aṣvins)
 ābhud usā rūcatpaçur āgnir adhāy rtviyah,
 áyoji vām vṛṣanvaso rátho dasrāv ámartyo
 mādhrvi mama çrutam hávam.

☞ refrain, 5.75.1^a—9^a

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Aṣvins)
 ny aghnyāsya mūrdhāni cakráṁ ráthasya yemathuḥ,
 pári dyām anyád iyate.

5.73.3^b (Paura Ātreya; to Aṣvins)
 irmānyád vāpuṣe vāpuç cakráṁ ráthasya yemathuḥ,
 páry anyá náhuṣa yugá mahná rájánsi diyatlah.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^c are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uṣas)
 vayāni hi te ámanmahy ántād ū parākút,
 áçve ná citre aruṣi.

4.52.2^a (Vamadeva; to Uṣas)
 áçveva citráruṣi mātā gávām rtávarī,
 sákhabhud aṣvinor usāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *āve nā* in 1.30.21 imitates *āveva* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (○○○), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥçepa Ajigarti, &c. ; to Uṣas)
tvam tyēbhīr ā gahi vājēbhīr duhitar divaḥ,
asmē rayīm nī dhārāya.

10.24 1^c (Vimada Āindra, or others ; to Indra)
indra sōmam imāñ piba, mādhumantāñ camū sūtām, ~~cf.~~ 8.17.1^b
asmē rayīm nī dhārāya vi vo mādē sahasrīṇāñ purūvaso vīvakṣase.

Cf the pāda, quiddē rayīm nī dhārāya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31-35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.6^d (Hiranyastūpa Āṅgīrasa ; to Agni)
tvam no agne samaye dhanānāñ yaçāsāñ kārūñ kṛṇuhi stāvānaḥ.
rdhyāma karmāpāsā nāvena devāir dyāvāpṛthivī prāvatañ naḥ.

6.60.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
indav indrāya brhatē pavasva sumṛṇikō anavadyo riçādāḥ,
bharā candrāñi grṇatē vāsūni devāir dyāvāpṛthivī prāvatañ naḥ.

10.67.12^d (Ayāsya Āṅgīrasa ; to Brhaspati)
indro mahinō mahato arṇavāsya, vi mūrdhānam abhinad arbudāsya,
~~cf.~~ 10.67.12^a
āhann ahim āṇāt sapta sindhūñ, devāir dyāvāpṛthivī prāvatañ naḥ.
~~cf.~~ 4.28.1^c

[1.32.1^a, indrasya nū vīryāñi prā vocam : 2.21.3^d, indrasya vocam prā kṛtāni
vīryā |

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra)
vr̥ṣayāmāṇo 'vr̥ṣita somāñ trikadrūkeṣv apibat sūtāsya,
ā sūyakāñ maghavādatta vājīram āhann enañ prathamajām āhīnām.

2.15.1^c (Gṛtsamada ; to Indra)
pra ghā nv āsya mahato mahāni satyā satyāsya kāraṇāni vocam,
trikadrūkeṣv apibat sūtāsyaśya mādē āhim indro jaghāna.

65] *Hymns ascribed to Hiranyastūpa Āṅgīrasa* [—1.33.12

[1.32.4^c, āt sūryam janāyan dyām usāsam: 6.30.5^d, sakām sūryam, &c.]

[1.32.5^d, ahiḥ çayata upapfk prthivyāḥ: 10.89.14^d, prthivyā āpfz amuyā çayante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa: to Indra)

āçvyo vāro abhavas tād indra srkē yat tvā pratyāhan devā ekah.

ājayo gā ājayah çūra sōmam āvāsṛjah sārtave saptā sindhūn.

2.12.12^b (Grtsamada; to Indra)

īyāḥ saptāraçmīr vṛsalhās tūvismāu, avāsṛjat sārtave saptā sindhūn,

cf. 2.12.12^a

yo rūhiṇām āspurah vajrabahur dyām ārohanām sā janāsa indrah.

CF. Pischel, *Ved. Stud.* ii. 91 (improbable suggestion). Geldner, *ibid.* 183. —For echoes of 1.32.12 see perhaps AV. 2.29.7; TS. 6.5.5.2; TB. 1.1.8.3.

[1.32.15^d, arān nā nemih pari tā bahhōva: 1.14.19^d, arān na nemih paribhūr
ājayahab.]

Cl. 5.13.6.

[1.33.5^c, pra yad divo hariva sthātār ugra: 6.41.3^c, etam piba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa; to Indra)

ny āvidhyad ilbhāçaya dṛḷhā vi çṛṅgiṇām abhinac chugṇam indrah.

yavat tāro maghavan yāvad ōjo vajreṇa çatrum avadhīh pṛtanyum.

7.91.4^a (Vasiṣṭha; to Indra and Vāyu)

yāvat tāras tanvō yāvad ōjo yāvan naraç cakṣasā didhyanāḥ,

çucīm somam çucipā pātam asme indravāyē sadatam barhur ēdam.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile totetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct: 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damming Indra with faint praise, is this: 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715: 'Soviel die eigene runigkeit, die [eigene] stärke so viel männer mit einsicht schauend [vermögen]; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann: 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language: the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiraṇyastūpa Āṅgīrasa; to Indra)

ávaḥ kútsam indra yásmiñ cākán právo yúdhyaṇtām vṛṣabhám dáçadyum,
çaphūcyuto reṇur nakṣata dyām ūc chvāitreyo nr̥ṣāhyaya tasthau.

1.174.5^a (Agastya; to Indra)

váha kútsam indra yásmiñ cākán syamanyú r̥jrá vátasyáçvā,
pr̥a sūraç cakrau vṛhatā abhīke, 'bhī sp̥dho yāsiṣad vājrabāhuḥ.

cf. 1.174.5^c6.26.4^b (Bharadvāja; to Indra)

tvām rátham pr̥a bharo yodhām ṛṣvām ávo yúdhyaṇtām vṛṣabhám
dáçadyum,

tvām tigrām vatasave sacāhan tvām tujīm gr̥ṇantam indra tūtoḥ.

See Geldner, *Ved. Stud.* ii. 171; *Rigveda-Kommentar*, p. 7, and cf. under 1.174.5^c.1.34.10^b (Hiraṇyastūpa Āṅgīrasa; to Aṇvins)

á násatyā gūchataim hūyate havir mādhvah pibataṁ madhupébhir āsābhir,
yuvór hi pūrvam savitōṣaso rátham r̥tāya citrām ghr̥tāvanam īsyati.

4.45.3^a (Vamadeva; to Aṇvins)

mādhvah pibataṁ madhupébhir āsābhir utā priyām mādhone yuñjā-
thām rátham,

á vartanīm mādhnā jīnvathas patho d̥tīm vahethe mādhumantam aṇvīnā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda expanded gleefully into the theme of the four pádas of 4.45.3. For the connexion between Aṇvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, a násatyā tribhir ekādaçūr iha: 8.35.3^a, viçvāir devāis tribhur, &c.]1.34.11^d (Hiraṇyastūpa Āṅgīrasa; to Aṇvins)

á násatyā tribhir ekādaçūr iha, devebhir yātam madhupeyam aṇvīnā,

cf. 1.34.11^a

prayus tarīṣṭam nī rūpānsi mṛkṣataṁ sēdhatām dvēṣo bhāvataṁ sacābhuvā.

1.157.4^{cd} (Dirghatamas Aucathya; to Aṇvins)

á na ūrjām vahataim aṇvīnā yuvām, mādhumatya naḥ káçaya mimik-
satam.

cf. 1.92.17^c

prayus tārīṣṭam nī rūpānsi mṛkṣataṁ sēdhatām dvēṣo bhāvataṁ
sacābhuvā.

1.34.12^d (Hiraṇyastūpa Āṅgīrasa; to Aṇvins)

á no aṇvīnā trivṛtā ráthenarvīñcam rayīm vahataṁ suvīram,
gr̥ṇvanta vām ávase jōhavīmi vṛdhé ca no bhavataṁ vājasātāu.

1.112.24^a (Kutsa; to Aṇvins)

ápnasvatīm aṇvīnā vācam asmé krtām no dasrā vṛṣaṇā manīṣám,
adyntyé 'vase nī hvaye vām vṛdhé ca no bhavataṁ vājasātāu.

The word adyātya in 1.112.24^a seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiranyāyena savitā rāthena : 4.44.5^b, hiranyāyena suvītā rāthena ; 8.5.35^a, hiranyāyena rāthena.]

[1.35.8^c, hiranyākṣāḥ savitā deva ūgāt : 2.38.4^d, aramatih savita, &c.]

[1.35.8^d, dādhad rātna dāṇṣe vārvaṇi : see under 1.47.1^b.]

[1.35.9^b, ubhē dyāvāprthivī antaḥ tyate : 1.100.1^c, sujanmani dhūṣaṇe antaḥ tyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Angirasa : to Savitar)

hiranyahasto āsurah sunithah **sumṛṇīkāḥ svāvāḥ yātva arvañ**,

apasedhan rakṣāso yātudhānan asthād devāḥ pratidoṣam grāṇah

1.118.1^b (Kakṣvat Dairghatamasa, son of Uṣig : to Aśvins)

ā vāni ratho aśvinā cyeṇāpatvā **sumṛṇīkāḥ svāvāḥ yātva arvañ**,

yō martyasya manaso javiṇā , trivandhuro vṛṣaṇā vataranḥah.]

62 1.118.1^d

The epithet 'tenderly merciful' 'sumṛṇīka' applied to Savitar in 1.35.10, to the Aśvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61 : under 1.108.1. On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit

tam yujāthām manaso yō javiṇā trivandhuro vṛṣaṇā yas tricakṣiḥ,
yenopayāthah sukṛto dūroṇāḥ tridhātuna patatho vir na parṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1 ; the three stanzas therefore may involve a case of double relative age : 1.35.10, 1.118.1 ; 1.183.1.—For pratidoṣam in 1.35.10 see Ludwig 131 (who suggests 'prati doṣam', Bartholomae, Bezz. Beitr. xv. 198, note

[1.35.11^d, rakṣā ca no adhi ca brūhi deva : 1.114.10^c, mha ca, &c.]

Group 5. Hymns 36-43, ascribed to Kaṇva Ghāura

[1.36.3^a, pra tvā dūtam vṛṇīmahe : 1.12.1^a, agnīm dūtām vṛṇīmahe : 1.44.3^a, adyū dūtām vṛṇī mahe.]

(Cf. 8.102.18^b.)

1.36.3^b : 1.12.1^b ; 1.44.7^a, hotārāni viśvavedasam.

[1.36.4^a, devāsas tvā varuṇo mitro aryamā : 1.10.5^a, yasmīnu indro varuṇo, &c. ; 7.66.12^c, yud oḥate varuṇo, &c. ; 7.82.10^a ; 8.3.10^a, asmē indro varuṇo, &c. ; 8.19.16^a, yena caṣṭe varuṇo, &c. ; 8.26.11^c, saṁjósasa varuṇo, &c. ; 10.36.1^b, dyāvākṣamā varuṇo, &c. ; 10.65.1^a, agnir indro varuṇo, &c. ; 10.65.9^b, indravāyū varuṇo, &c. ; 10.92.6^a, tebhīḥ caṣṭe varuṇo, &c.]

1.36.5^b (Kaṇva Ghāura : to Agni)

mandrō hotā grāpatir āgne dūtō viçām asi,

tvo viçva saṁgatāni vratā dhruvā yāni devā akrīvata.

1.44.9^b (Praskarṇa Kārṇa ; to Agni)
pátir hy ádhvarāṇām ágne dūtó víçám ási,
uṣarbudha á vaha sómapítaye devān adyá svardfçah.

For 1.44.9^a cf. the pádas, rájantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kārṇa Ghāura ; to Agni)
tām ghem itthá namaṣvina úpa svarájam ástate,
hótrābhír agnīm manuṣaḥ sám indhate titirvānso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āngirasa ; to Indra)
tām ghem itthá namaṣvina úpa svarájam ástate,
ártham cid asya súdhitam yád étava avartáyanti dāvāne.

For 1.36.7^a cf. 2.2.8^c; 10.11.5^b, hótrābhír agne mānuṣaḥ svadhvarah.

1.36.8^b (Kārṇa Ghāura ; to Agni)
ghnanto vṛtrām ataram ródasi apá urú kṣáyāya cakrire,
bhúvat kārṇe víçā dyumny áhutaḥ krándad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
yo brahmaṇe sumatīm áyujāte víçasya sūtáu paramásya rāyāḥ,
síkṣanta manyuṇi maghāvāno aryá urú kṣáyāya cakrire sudhātu.

(C. 6.50.3; 8.68.12)

1.36.10^b (Kārṇa Ghāura ; to Agni)
yām tvā deváso mánave dadhúr ihá yájiṣṭham havyavāhana,
yam kārṇo módhyaṭithir dhanaspṛtam yam víçā yam upastutāḥ.

1.44.5^d (Praskarṇa Kārṇa ; to Agni)
stavisyāmi tvām aham víçvayāmṛta bhojana,
agne trátāram amṛtam miyedhya yájiṣṭham havyavāhana.
7.15.6^c (Vasiṣṭha Maitravaruṇi ; to Agni)
sómam vetu vāsatkṛtīm agnir juṣata no girāḥ,
yájiṣṭho havyavahanah.
8.10.21^c (Sobhari Kārṇa ; to Agni)
íle girí mánurhitam yām devá dūtām aratīm nyeriré,
yájiṣṭham havyavahanam.

[1.36.12^d, sá no mṛṣa mahān asi: 4.9.1^a, ágne mṛṣa mahān asi.]

1.36.14^c (Kārṇa Ghāura ; to Agni)
urdhvó naḥ páhy añhaso ní ketúna víçvam sám atrīṇam daha,
kṛdhí na úrdhvāñ caráthāya jiváso vidú devéṣu no dúvaḥ.

1.172.3^c (Agastya ; to Maruts)
trṇaskandasya nu víçā pári vṛṇkta sudānavāḥ,
úrdhvan naḥ karta jiváso.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhi no agne rakṣāsaḥ pāhi dhūrtér ārávṇaḥ,
pāhi riṣata utá va jighānsato bhādhbhāno yaviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhi no agne rakṣāso ájuṣṭát pāhi dhūrtér araruṣo agháyóḥ,
tvá yujá prtanáyúnr abhi syām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — — — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārávṇaḥ (catalectic dipody) cleverly takes the place of araruṣo (— — — — —). In 8.60.10^a, pāhi víḡvasmād rakṣāso ārávṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prá vaḥ çárdhaya ghṛṣvaye tvesadyumnāya çuṣmīṇe
devāttam brāhma gāyata.

8.32.27^c (Medhatithi Kaṇva ; to Indra)

prá va ugrāya niṣṭúre 'sālhāya prasakṣṇe.
devāttam brāhma gāyata.

We render 1.37.4: 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268.). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 'where older renderings are quoted'. Ludwig is enticed by this use of vaḥ to take gāyata as passive 'Eurer künden schar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den göttern entnommene brahma euren gewaltigen', &c. (Grassmann 'Auf eurem starken . . . singt das gottverleihehe Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks, 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlām vaḥ çārdho (5^b, kṛlām yac çārdho) mārutam.

[1.37.8^c, bhiyá yāmeṣu réjate (sc. prthiví) : 8.20.5^c, bhúmir yāmeṣu réjate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dīrghām prthum mihó nāpātam āmr̥dhram,
prá cyāvayanti yāmabhiḥ.

5.56.4^d (Cyāvaveya Atreya; to Maruts)

ni yé riṇanty ojaśa vīthā gīvo nā durdhūraḥ.

ācmanāni cit svaryāni pārvataṁ girim **prā cyāvayanti yāmaḥ**.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For *mihó napāt* cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: *ācmanāni cit svaryam* (also 5.30.8^e, 'the heavenly stone' may be lightning; *pārvataṁ girim*, 'cloud mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for *pārvataṁ girim* cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang'. Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, *vāpanti marūto mahimā pa vepayanti pārvataṁ yad yāmaḥ yānti vāyūbhiḥ*.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kāṇva Ghaura; to Maruts)

marūto yād dha vo balaṁ janāḥ acueyavītana.

giriṁ acueyavītana.

8.7.11^a (Punarvatsa Kāṇva; to Maruts)

marūto yād dha vo divāḥ sumnāyanto havāmahe,

a tu na upa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37, 1.38; and 1.39 have pādas repeated in 8.7.1.38.1^a, 8.7.11^a; 1.39.5^a, 8.7.4^b, 1.39.6^b; 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlii. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by computing 1.47.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of *acueyavītana* after the relative pronoun *yad*, which heightens the anacoluthic effect.

1.38.1^a (Kāṇva Ghaura; to Maruts)

kād dha nūnām kadhapiyāḥ pītā putraṁ na hastayoḥ,
dadhidhve vrikṭabharuṣaḥ.

8.7.31^a (Punarvatsa Kāṇva; to Maruts)

kād dha nūnām kadhapiyo yad indram ajahātana,
ko vaḥ sakhīṭva ohaṭe.

Recent discussions of *kadhapi*, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the *Ācvin's* epithet *adhapiya* (dual) seems to mean 'then-friends', something like 'reliable friends', therefore *kadhapiyāḥ* means 'when-friends', i.e. uncertain, fickle, or capricious friends; in 1.30.20 *kadhapiye*

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriya*, derived from *kadhapri*. In the stanzas above the repeated *pada* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye gods; for whom the barins is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If however *dhādhve* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti pārvatān vi vīncanti vānaspātīm.

prā arata **maruto** durmadā iya **dévāsaḥ sārvaḥ viçā.**

5.26.9^a (Vasīyava Atreyah; to Viçve Devah)
edān marúto aṇvínā mitrah stāntu varuṇaḥ,
dévāsaḥ sārvaḥ viçā.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vapanti marúto mihim prā vepayanti pārvatān,
yād yāmān yānti vāyubhiḥ.

Note that 1.39 and 8.7 share another *pada*, see under 1.39.6^a. For 8.7.4 see under 1.37.11^a.

[1.39.6^a. *upo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a. pra yad rathesu pṛṣatīr ayugdhvam.*]

1.39.6^b (Kaṇva Ghāura; to Maruts)

upo rátheṣu pṛṣatīr ayugdhvam, pṛṣtīr vahati róhitah, cf. 1.39.6^a
 a vo yāmāy pṛthivī cid aṇorā abbhayanta mīnuṣaḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yad eṣān pṛṣatī ráthe pṛṣtīr váhati róhitah,
yānti abhrā riṇān apāh.

We render 1.39.6. 'And ye have hitched the spotted mares to your chariot, a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened.' Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaçva*. See Bergaigne, ii. 378, and, very explicitly, Naughton, 1.15; Brhad-devatā 4.144 (catalogue of the spans of the gods, where we have the express statement, *pṛṣatyo 'vās tu maratām*). The word *pṛṣtīr* (*pra + sti*, like *abhistī*, *ūpsti*, and *pāristī*) means literally 'being in front', 'leading horse'. It is the analogue of *purogava*, and *πρόβης*, 'leading steer'. Both refer to what is known as a 'spike team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the water-

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruta in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vahati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a 'in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.5^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā avo vṛṇīmahe : 1.42.5^b, pūṣann āvo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmanaspati)
tvām id dhī sahasas putra mārtya upabrūtē dhanē hitē,
suśrīyaṁ maruta ā svācvyam dādhiṭa yō va ācakē.

6.61.5^b (Bharadvāja; to Sarasvatī)
yās tvā devī sarasvatī upabrūtē dhanē hitē,
indram nā vṛtrātūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmanaspati)
yō vāghāte dādāti sūnāram vāsu sá dhatte ākṣiti grāvaḥ,
tāsmāi śāni suśrīam ā yajamahe supṛátūrtim anehāsam.

5.34.7^b (Sainvarana Prajāpatya; to Indra)
sām ni pañer ajati bhōjanam muṣé ví dācūṣe bhajati sūnāram vāsu,
durge cana dhriyate viśva ā puri jāno yō asya tāviṣṭm ācukrudhat.

8.103.5^b (Sobhari Kāṇva; to Agni)
sa drdhē cid abhi tṛṇatti vājam ārvata sá dhatte ākṣiti grāvaḥ,
tvā devatrī sādā purvāso i viśvā vāmāni dhīmahe.] 5.82.6^a

6.66.7^c (Çatañi Vāikhānasāḥ; to Pavamāna Soma)
pra soma yāhi dhārāya sūtā indrāya matsarāḥ,
dādāhāno ākṣiti grāvaḥ.

3.9.1^d (Viśvamitra Gathina; to Agni)
sukhāyas tvā vavṛmahe i devām mātāsa ūtāye,] 1.144.5^b
i apuñ napātāni subhāgañi sūdīditiñ, supṛátūrtim anehāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Iḥā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne Nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supṛátūrti should have been coined originally for Iḥā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Iḥā; cf. 8.23.29, tvāñi (sc. āgne) hi supṛátūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yāsminn indro vāruṇo mitrō aryamā : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

upa kṣatrām prūcitā hānti rājabhir bhayé cit suksitīm dadhe.

nāśya vartā ná tarutā mahādhané nārbhe asti vajriṇaḥ.

6.66.8^a (Bharadvāja ; to Maruta)

nāśya vartā ná tarutā nv āsti , māruto yām āvatha vājasātāu ,

cf. 6.66.8^b

toké vā gōṣu tānaye yām apsú , sā vrajām darta pārye adha dyōh.

cf. 6.25.4^c

Of. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrifice, the theme of 1.40.8. I cannot believe that rājabhir is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatram, slaves in his capacity of Purohita in the company of, or through the agency of kings (rājabhir), furnishes security in times of danger (bhayé), and is armed with the vājra, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^{b-7^b}, vāruṇo mitrō aryamā.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yām bahūteva pīprati pānti mārtyaṁ riṣāḥ,

āriṣṭaḥ sārva edhate.

5.52.4^d (Çyāvaçva Ātreya ; to Maruts)

marutsu vo dadhmahi , stomam yajñam ca dhṛṣṇuyā ,

cf. 5.52.4^b

viçve yé mānuṣa yugā pānti mārtyaṁ riṣāḥ.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hī viçvāvedaso vāruṇo mitrō aryamā ,

cf. 1.26.4^b

vratā padéva saccire pānti mārtyaṁ riṣāḥ.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

prā sā kṣāyaṁ tirate vī mahīr iso yo vo vārāya dūcati ,

cf. 7.59.2^{cd}

prā prajābhir jāyate dhármanas páry , āriṣṭaḥ sārva edhate. cf. 6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

āriṣṭaḥ sā mārto viçva edhate , prā prajābhir jāyate dhármanas pári ,

cf. 6.70.3^c

yām ādityaso náyathā sunthibhir āti viçvāni duritā svastāye.

In 10.63.13^a, āriṣṭaḥ sā mārto viçva edhate, we have an imperfect pāda, because the caesura is after āriṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change mārto to mártio, does not really cure the line. Moreover āriṣṭaḥ sā [mārto viçva edhate is obviously a mechanical extension of āriṣṭaḥ sārva edhate ; see Part 2, chapter 2, class B11. We may be certain that the distich 10.63.13^b is a later imitation of 8.27.16^d.—For the meaning of sārva and viçva in these passages see Zubečf. IF. xxv. 202.

[1.41.6^b, viçvam tokām utā tmāna : 8.84.3^c, rākṣa tokām, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró váruṇo yáthā rudráḥ cīketatī,
yáthā viṇve saśósasaḥ.

3.4.6^c (Viṣvāmitra Gathina ; Apri, to Uśasa-Naktā)

ú bhāndamāne uśasa úpake utá smayete tanvā vírupe,

yáthā no mitró váruṇo jújoṣad índro marútvañ utá vā máhobhiḥ.

From the point of view of metre the repeated páda is better in 3.4.6 than in 1.43.3. See Part 2, chapter 2, class B 8.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

jūṣto hí dnto asi havyavūhanó 'agne rathir adhvarāṇām,

sajúr açvibhyām uśāsā suvīryam asmé dhehi çrávo bṛhát.]

1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvām asi praçāsyo vidátheṣu sahan̐tya,

ágne rathir adhvarāṇām.

The páda 1.44.2^c is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d : 1.9.8^a : 8.65.9^c, asmé dhehi çrávo bṛhát.

[**1.44.3^a**, adyá dutám vṛṇīmahe : 1.12.1^a, agním dutám vṛṇīmahe ; 1.36.3^a, prá tvā dutám vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yajīṣthan̐ havyavūhanaḥ ; 7.15.6^c, yajīṣtho havyavūhanaḥ ; 8.19.21^c, yajīṣthan̐ havyavūhanam.

1.44.7^a : 1.12.1^b : 36.3^b, hotārañ viçvāvedasam.

1.44.9^b : 1.36.5^b, agne dnto viçm̐ asi.

1.44.11^a (Praskaṇva Kāṇva : to Agni)

nī tvā yajñāsya sādhanam agne hotārañ ṛtvijam,

manuṣvād deva dhīmāñi praçetasāñ jitrām dutám āmartyam.

3.27.2^b (Viṣvāmitra ; to Agni)

īle agním vipaçeitāñ girá yajñāsya sādhanam,

çruṣṭivānañ dhītivānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kaṇvā indrañ yád ākrata stómāñi yajñāsya sādhanam,

jāmi bruvata āyudham.

8.23.9^b (Viçvamanas Vaiyaçva; to Agni)
 rtāvānam rtāyavo yajñāsya sādhanam girā,
 ūpo enam jujuṣur nāmasas pade.

Cf. 3.27.8^c, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3; 145.3); it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1. Cf. Oldenberg, *Prol.* 262.

1.44.14^{b+d} (Praskaṇva Kāṇva; to Agni! In reality Maruts)
 çrṇvāntu stōman marūtaḥ sudānavo agnijihvā rtāvfdhah,
 pibatu sōman vāruṇo dhrtāvratō 'çvibhyām uṣāsā sajuh.

7.66.10^b (Vasiṣṭha; to Ādityah)
 bahāvah sūracakṣaso 'gnijihvā rtāvfdhah,
 trīṇi yē yemūr vidāthāni dhrtibhir viçvāni paribhntibhīḥ.
 10.65.7^a (Vasukarṇa Vasukra; to Viçve Devāḥ)
 divākṣaso agnijihvā rtāvfdhā rtāsyā yōnim vimṛçanta asate.
 dyūm skabhitvy apā ā cakrur ojasā yajñam janitvī tanvī nī māmrjūḥ.
 5.51.8^b (Svastyātreyā Ātreya; to Viçve Devāḥ)
 sajuh viçvebhir devēbhir açvibhyām uṣāsā sajuh,
 ū yāhy agne atrivāt sūtō raṇa. 64 refrain, 5.51.8^c-10^c

The pāda açvibhyām uṣāsā sajuh suits best in 5.51.8, because Agni, the Açvins, and Uṣas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods; it is a good guess that the longer form, divākṣaso agnijihvā rtāvfdhah, 10.65.7^a, is a secondary and later expansion of agnijihvā rtāvfdhah.

1.45.4^b (Praskaṇva Kāṇva; to Agni)
 mähikerava ntāye priyāmedhā ahūṣata,

ṛājantam adhvarāṇam, agnīm çukreṇa çociṣā. 60^c c: 1.1.8^b: ā: cf. 1.12.12^a

8.8.18^b (Sadhvāṇsa Kāṇva; to Açvins)
 ū vām viçvābhir ntibhīḥ priyāmedhā ahūṣata, 60^c 7.24.4^a
 ṛājantāv adhvarāṇam, açvinā yūmanutiṣu. 60^c 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others; to Açvins)
 ū vām viçvābhir ntibhīḥ priyāmedhā ahūṣata, 60^c 7.24.4^a
 tū vartir yātam ūpa vrktābarhiṣo juṣṭam yajñam diviṣṭiṣu.

For the most recent discussion of the āv. 1.45.4^b mähikeravah, with bibliography; see Oldenberg, *RV. Noten*, p. 44.

1.45.4^c: 1.1.8^a, ṛājantam adhvarāṇam; 8.8.18^b, ṛājantāv adhvarāṇam; 1.27.12^c, samṛājantam adhvarāṇam.

[1.45.4^d, agnīm çukreṇa çociṣā: agne, &c.; see under 1.12.12.]

1.45.5^b: 1.26.5^c; 2.6.1^c, imā u śū çrudhī girāḥ.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hāvante vikṣū jantāvah,
çociṣkeçaṁ purupriyāgne havyāya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
īlayas tvā padé vayām ṇābha prthivyā ādhi,
jātavedo nī dhimāy āgne havyāya vólhave.

2.3.7^d

Cf. 5.14.3^e, agnīm havyāya vólhave.

1.45.7^e (Praskaṇva Kāṇva ; to Agni)
nī tvā hótāram rtvijām dadhiré vasuvittamam,
çrútkarṇaṁ sapráthastamaṁ víprā agne diviṣṭiṣu.

10.140.6^e (Agni Pāvaka ; to Agni)
rtāvanam mahiṣām viçvadarçatam ṇagnīm sumnāya dadhire puró jānāh,

3.2.5^a

çrútkarṇaṁ sapráthastamaṁ tvā girā dáivyaṁ mānuṣā yugā.

The composite character of the repeated páda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, āgne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b, vāsu mártāya dāçúṣe : 8.1.22^b, devó mártāya dāçúṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yā dasrā síndhumātara manotārā rayiṇām,
dhiyā devā vasuvīda.

8.8.12^b (Sadhvaṇsa Kāṇva ; to Açvins)
purumandrā purúvāsu, manotārā rayiṇām,
stómanī me açvīnāv imām abhī váhni anuṣātam.

8.5.4^b

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuhāso jurnáyām ādhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^e (Brahmatithi Kāṇva ; to Açvins)
kadā vām tāugryó vidhat samudré jahitó nara,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṭeva devā násatya vahatúm súryāyāh, vacyānte vām kakuhā apsu jātā yugā jurnéva várupasya bhūreḥ, ' (Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Súryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb nī 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Súryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Súryā his mother : yád açvinā prahmānāv āyātām tricakreṇa vahatúm súryāyāh . . . putráh pitārāv avṛṇta pūṣā, ' When,

O Aṇvina, ye went wooing on your three-wheeled car to the marriage of Sūrya, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhīṣā (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render *īṣukṣtā* by 'arrow-maker', in part because VS. 16.46 has *nāma īṣukṣdbhyo dhanuṣkṣdbhyaṣ ca*. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this *ṣatarudriya* formula in TS. 4.5.4.2, *nāmo mrgayūbhyah ṣvanibhyaṣ ca vo nāmāḥ* (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both *īṣukṣt* and *dhanuṣkṣt* (*dhanvakṣt* . cf. German 'Pfeilschütz' and 'Bogenschütz').

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvina, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwinger Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that *jūrṇā viṣṭāp*, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain *jūrṇā*. The only point in 1.46.3 that is clear is that *yad vām rātho vibhīṣ pātā* means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den befügelten föße' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Manner, dass euer Wagen föße rossbespannt?' It will be observed that both translators render the third *pāda* here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of *brahmodya* in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, reverse you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvina)

ā no nāvā matinām yātām pārīya gāntave,
yujjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvina)

ūd rātham ṛṭayaté yujjāthām aṇvinā rātham,

ānti śad bhutu vām āvaḥ.]

☞ refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvina)

ayām vām mādhumattamaḥ sūtāḥ sōma ṛtāvṛdhā,
tām aṇvinā pibataṁ tirohnyam dhattām rātnāni dāṇuṣe.]

☞ refrain, 8.35.22^a—24^c

2.41.4^b (Gr̥tsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇa sūtāḥ sōma ṛtāvṛdhā,

māméd ihā ṣrutām hāvam.

For 1.47.1^d cf. *dādhad rātnāni dāṇuṣe* under 4.15.3, and the *pādas*, *dādhad rātnā dāṇuṣe vāryāni*, 1.35.8^a; and, *dādhad rātnā vi dāṇuṣe*, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛta supēśa ráthená yātam aṇvinā,

kāṇvāso vām bráhma kṛṇvanty adhvaré tēśāṁ sú ṇṇutam hávam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

átah sahásranirṇijā ráthená yātam aṇvinā,

vāso vām mádhumad vácó 'ṇāṁst kavīḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva ; to Aṇvins)

yān nāsatyā parāvāti yād vā sthó ádhy ámbare,]

cf. 1.47.7^{ab}

átah sahásranirṇijā ráthená yātam aṇvinā.

The word átah in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mádhumattamāṁ pātām sómam ṛtāvṛdhā,

áthadyá dasrá vāsu bíbhratā ráthe dāṇvāṇsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)

yábhiḥ kāṇvam abhiṣṭibhiḥ právatam yuvām aṇvinā,

áthadyá śv āsmān avatam ṇubhas patí, pātām sómam ṛtāvṛdhā,

cf. 1.47.5^c

3.62.18^c (Viṇvāmitra, or Jamadagni ; to Mitra and Varuṇa)

grānā jamádagninā, yónāv ṛtāsyā sīdatam,

cf. 3.62.18^a

pātām sómam ṛtāvṛdhā.

7.66.19^c (Vasiṣṭha ; to Mitra and Varuṇa)

ú yātam mitrávaruṇa juśānāv áhutim narā,

pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)

ú nūnām yātam aṇvináṇvebhiḥ pruṣitapsubhiḥ,

cf. a: 8.8.2^a; b: 8.13.11^b

dasrá hiranyavartanī ṇubhas patí, pātām sómam ṛtāvṛdhā, cf. 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vayu)

rāthena prthupájasa, dāṇvāṇsam úpa gachatam,

cf. 4.46.5^a

indravāyū ilā gatam.

1.47.3^c, 6^a, áthadyá (6^a, sudāse) dasrá vāsu bíbhratā ráthe.

[1.47.4^b, madhvā yajñām mimikṣatam : 1.22.3^c, táya yajñām, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)

triśadhasṭhé barhiṣi viṇvavedasā, madhvā yajñām mimikṣatam,

cf. 1.22.3^c

kāṇvāso vām sūtāsomā abhidvayo yuvām havante aṇvinā.

8.5.17^c (Brahmātithi Kāṇva ; to Aṇvins)

jūnāso vrktābarhiṣo, havīṣmanto aramkṛtaḥ,

cf. 1.14.5^c

yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4. as a possible sign of its later date.

[1.47.8^o, tābhīḥ sv āsmān avatām ṣubhas patīḥ 8.59 (Val. 1.1).3^o, tābhīr dāṣvānsam avatām, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām somam ṛtavṛdhā.

1.47.7^{ab+d} (Praskāṇva Kāṇva: to Aṇvins)

yān nāsatyā parāvātī yād vā sthó ádhi turváce,

áto ráthena suvftā na á gataṁ sákāṁ sūryasya raçmibhīḥ.

8.8.14^{ab} (Sadhvānsa Kāṇva; to Aṇvins)

yān nāsatyā parāvātī yād vā sthó ádhy ámbare,

átatḥ sahāsanirñijā ráthená yātam aṇvina.

68 8.8.14^{ab}

1.137.2^c (Paruccheḥpa Dāivodasi; to Mitra and Varuṇa)

imā á yātam indavaḥ sómāso dadhyaçirah, cutāso dadhyaçirah.

68 1.5.5^c

utā vām uṣāso budhī sákāṁ sūryasya raçmibhīḥ,

sutó mitrīyā varuṇāya pītaye, cūrur ṛtīya pītaye,

68 1.137.2^c

5.79.8^o (Satyaçravas Átreya; to Uṣas)

utā no gomatīr iṣa, á vaha duhitar divah,

68 5.79.8^o

sákāṁ sūryasya raçmibhīḥ çukrāñ çocadbhir arcibhīḥ, sūjāto áçvasūrti,

68 refrain, 5.79.1^c—10^c

8.101.2^d (Jamadagni Bhargava; to Mitra and Varuṇa)

vārsiṣṭhaksatrá urucikṣasā nūrā, ṛjānā dirghaçrūtāmā,

68 5.65.2^b

tī bahūtā nā dahsānā ratharvataḥ sákāṁ sūryasya raçmibhīḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word *āmbare* in 8.8.14. The Pet. Lex. started by giving the word, which is *áw.ley.* in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from *anu-var*). Ludwig, 60, renders the two words *ádhy ámbare* by 'oben im Luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of *ádhi turváce* in 1.47.7 by 'über dem Turváça', he would have rendered, in accord with his usual habits, *ádhy ámbare* 'über dem Ámbara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turváça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between *ádhi turváce* and *ádhy ámbare* is obliterated.

The Nighāntavas have played mischief with *āmbara*. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (*antarikṣa*). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (*antika*). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also *turvaç*, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with *parāvātī* 'at a distance'. The enticement lies in the frequent contrast between *parāvātī* and *arāvātī*; e.g. 8.97.4, *yāc çhakrási parāvātī yād arāvātī vytrahan*. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both *āmbaram* (sic) and *turváç* were adverbs = *antika* 'near'; they probably conceived them to be things or places near at hand (in contrast with *parāvātī*). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighāntu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if *turváç* is beyond doubt an ethical or geographical term, then *āmbare* also is the name of a people or a land ('Ye stand over Turváça, or Ámbara'). As such it occurs in the Brhatsamhitā and elsewhere. See Böhtlingk's Lexikon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of *āmbara*. With *āmbare* in an ethical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+e+d} (Praskaṇva Kāṇva; to Aṇvins)

arvāñcā vām śáptayo 'dhvaraçrīyo váhantu śávanéd ūpa,
iṣam pñicántā sukñte sudánava ā barhiḥ śidatām narā.

8.4.14^{cd} (Devatithi Kāṇva; to Indra)

ūpa bradhnām vāvāta vñṣaṇā hāri indram apāsu vaksataḥ,
arvāñcām tvā śáptayo 'dhvaraçrīyo váhantu śávanéd ūpa.

1.92.3^c (Gotama Rahugaṇa; to Uṣas)

ārcanti nārīr apāso ná viññibhiḥ samānéna yójanenā parāvātaḥ,
iṣam váhantīḥ sukñte sudánave víçvéd āha yájamānāya sunvaté.

8.87.2^b (Dyumnika Vāsiṣṭha, or others; to Aṇvins)

pibatām gharṁām mādhumantam aṇvin, ā barhiḥ śidatām narā,

8.87.2^a

tú mandasānā mānuṣo duroṇā á, ní pātam védasā váyah.

8.87.2^c8.87.4^b (The same)

pibatām sómam mādhumantam aṇvin, ā barhiḥ śidatām sumāt,

8.87.2^a

tú vāvrdhanū ūpa suññutīm divó gantām gaurāv ivérīṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with the Pischel, Ved. Stud. i. 53, that adhvaraçrī means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, SBE. xlvii. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual hāri are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural śaptayah, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary ūha (arvāñcām tvā, in place of arvāñcā vām), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of vāvātā to vāvātuh in 8.4.14^a (Der Rig-Veda, vi. 94) seems to me unnecessary and perplexing.—For the repeated pāda, ā barhiḥ śidatām narā (or, sumāt) cf. 1.142.7^d, śidatām barhir ā sumāt.

1.47.9^{a+b} (Praskaṇva Kāṇva; to Aṇvins)

téna nāsatyā gatām ráthena súryatvacā,
yéna çaçvad ūhāthur dāçuṣe vāsu mādhvah somasya pītāye.

8.85.1^c–9^c8.22.5^d (Sobhari Kāṇva; to Aṇvins)

rátho yó vām trivandhuró hiranyābhīçur aṇvinā,
pāri dyāvāpṛthiví bhūṣati çrutās téna nāsatyā gatam.

8.5.22^{ab}8.8.2^b (Sadhvaṇsa Kāṇva; to Aṇvins)

n nūnam yātam aṇvinā ráthena súryatvacā,
bhūjī hiranyapeçasā kavī gāmbhīracetasā.

1.47.9^d: 8.85.1^c–9^c, mādhvah somasya pītāye.1.48.1^b (Praskaṇva Kāṇva; to Uṣas)

śahā vāmóna na uṣo vy ūchā duhitar divah,
śahā dyumnéna bñhatá vibhavarī rayú devi dūsavati.

3.79.3^b (Saśyaśravas Atreya ; to Uṣas)

sá no adyábhārādvasur vy ùchā duhitar divaḥ,

yó vy áuchah sáhiyasi [satyaśravasi vāyye,] [sujāte ácvasunṛte.]

cf. d : refrain, 5.79.1^d-3^d; e : refrain, 5.79.1^a-10^a

5.79.9^a (The same)

vy ùchā duhitar divo má cirām tanutha ápaḥ,

nét tvā stenām yáthā ripúm tápāti súro arcisā [sujāte ácvasunṛte.]

cf. refrain, 5.79.1^a-10^a

Cf. 5.79.2^b, vy áucho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

ácāvātīr gómātīr viçvasuvīdo bhūri cyavanta vástave,

úd iraya prāti mā sūñtā uṣaḥ óda rádho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yát te mahinā çubhre ándhasi adhikṣiyānt-pūrāvaḥ,

sá no bodhy avitrī marutsakhā óda rádho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīd does not occur in the language. The word is probably a haploclógical contraction for viçva-va(su)-vīdo ; cf. vasutvanām in the related stanza 7.81.6, or such an expression as utóso vásva íççe, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatissa(va)-vāsa, Ullūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 3.6.10.—For the repeated pāda cf. páraī rádho maghónām, under 8.103.7^a.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam aśyā nānāma óakṣase jágaj jyótiḥ kṛṇoti sūnāri,

ápa dvéso maghóni duhitā divá uṣā uchad ápa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçr] ayaty, uchānti duhitā divāḥ,

cf. 7.81.1^a

ápo máhi vyayati óakṣase támo jyótiḥ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrávaḥ sūribhyo amṭāni vasutvanām vājañ asmábhyam gómataḥ,

codayitrī maghónaḥ sūñtāvaty uṣā uchad ápa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.) But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yáśyā riçanto arcāyaḥ prāti bhadrá ádrkṣata,

sá no rayitrī viçvāvārañ supéçasam uṣā dadātu súgmyam.

4.52.5^a (Vamadeva ; to Uṣas)

prāti bhadrá ádrkṣata gávāñ sárgā ná raçmāyaḥ,

óṣā aprā urú jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva : to Uṣas)

yé cid dhī tvám ṣṣayaḥ pūrva ūtāye juhūrē 'vase mahi,
sā na stómān abhi gr̥hihi rādhasósāḥ cūkrēṇa cociṣā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Aṣvins)

yáo cid dhī vām purá ṣṣayo juhūrē 'vase narā,
á yátam aṣvinā gatam, ūpēmām suṣṭutīm máma.

c : refrain, 8.35.22^c–24^c ; d : 8.5.30^c

4.52.7^c (Vamadeva ; to Uṣas)

á dyām tanosi raçmibhir ūntárikṣam urú priyám,
ūṣaḥ cūkrēṇa cociṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to ūṣaḥ cūkrēṇa cociṣā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

ūṣo yád adyā bhānūnā vi dvārāv ṛṇāvo diváh,
prá no yachatād avṛkám pṛthú chardīḥ prá devi gómātir īṣaḥ.

8.9.1^c (Çacakarṇa Kāṇva ; to Aṣvins)

ū nūnām aṣvinā yuvām vatsāsya gantam āvase,
prásmāi yachatam avṛkám pṛthú chardir yuyutām yā áratayaḥ.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, *Prolegomena*, p. 262.—Unmetrical chardīḥ for earlier chadiḥ is, I take it, a later blend-word of chadiḥ and çárma which had arisen between the period of the composition of the hymns and that of the diaskueasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^d, yāntā no 'vrkám chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

ūṣo bhadrébhir á gahi divác oid rocanád ádhi,
vāhantv aruṇápsava ūpa tvā somíno gr̥hám.

5.56.1^d (Çyavaçva Ātreya ; to Maruts)

agne çardhantam á gaṇām piṣṭām rukmébhir añjibhiḥ,
viço adyā marūtām āva hvaye divác oid rocanád ádhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Aṣvins)

divác oid rocanád ádhy á no gantām svarvidā,
dhīrbhir vatsapracetasā stómebhir havanaçrutā.

cf. 6.59.10^b

Cf. also the pāda, divo vā rocanád ádhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchānti hi raçmibhir viçvam ābhāsi rocanám,
tām tvám ūṣar vasūyāvo gr̥hbhiḥ kāṇva ahuṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarāṇir viçvadarçato jyotiṣkfd asi sūrya,
viçvam á bhāsi rocanám.

3.44.4^b (Vāvamitra ; to Indra)

jājñāno hārīto vīṣa vīçvam ā bhāti rocanām,

hāryaço hāritam dhatta āyudham ā vajram bāhvōr hārim.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, vīçvam ā bhāsi rocanām : 1.49.4^b, vīçvam ābhāsi rocanām ; 3.44.4^b, vīçvam ā bhāti rocanām.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvām gotrām āṅgīrobhyo 'vr̥ṇor āpotātṛaye çatadureṣu gātaviḥ,
sāsēna cid vimadūyāvaho vāsv ājāv ādriṇi vāvasānasya/çartayan.

9.86.23^d (Pṛçṇayah, alias Ajā R̥ṣigaṇāḥ ; to Pavamāna Soma)

ādribhiḥ sūtāḥ pavase pavitra ān indav indrasya jathāreṣv āvican,

tvām nr̥cākṣa abhavo vicakṣaṇa sōma gotrām āṅgīrobhyo 'vr̥ṇor āpa.

Cf. 1.132.4^b, yād āṅgīrobhyo 'vr̥ṇor āpa vrajām, which shows that the verb vr̥ṇor in both stanza is to be regarded as augmented ('vr̥ṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, ārandhayo 'tithigvāya çāmbaram : 1.130.7^d, atithigvāya çambaram.]

[1.51.8^c, çūkti bhava yajamānasya coditā : 10.49.1^c, ahavi bhuvanī yajamānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)

ādada ārbhām mahatē vacasyāve kakṣivate vṛcayām indra sunvatē,

mēnābhavo vṛṣaṇaçvāsa sukrato vīçvét tā te sāvaneṣu pravācyā.

8.100.6^a (Nema Bhārgava ; to Indra)

vīçvét tā te sāvaneṣu pravācyā yā cakārtha maghavann indra sunvatē,
pūrāvataṁ yāt purusaṁbhṛtām vāsv apūvr̥ṇoḥ çarabhiāya f̥ṣibandhave.

10.39.4^d (Ghoṣa Kakṣivati ; to Açvins)

yuvam cyāvanam sanāyam yuthā rātham punar yuvanam caratīaya
taksathuḥ,

nīṣ t̥augryām dhathur adbhyaṣ pūri vīçvét tā vām sāvaneṣu pravācyā.

Cf. 4.22.5^b, vīçveṣv it sāvaneṣu pravācyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indrāgacha.

[1.52.1^d, éndram vavr̥tyām āvase suvr̥ktibhiḥ : 1.168.1^d, mahē vavr̥tyām, &c.]

[1.52.2^c, indro yād vṛtrām āvadhīn nadivṛtam : 8.12.26^h, yadā vṛtram nadivṛtam çāvasa vajrinn āvadhīḥ.]

1.52.5^a, 14^c, abhi (14^c, nótá) svāvṛṣṭīm máde asya yúdhya^ah.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann ātra marútaḥ sásmīnn ajáu viṣve devāso amadann ānu tvā,
vṛtāśya yád bhr̥ṣṭimátá vadhéna ní tvám indra prátý anám jaghántha.

1.103.7^d (Kutsa ; to Indra)

tád indra préva vīryām cakārtha yát sasántam vājrenābodhayó 'him,
ānu tvā pátñr hr̥ṣṭatām váyaç ca viṣve devāso amadann ānu tvā.

Cf. the similar pada 7.18.12^d, tvāyáto yé amadann ānu tvā.

1.53.11^{od} (Savya Āṅgīrasa ; to Indra)

yá ud̐cendra devāgopaḥ sákhayas te cīvátamā śsāma,
tvām stoṣāma tvāyā suvīrā drāghīya āyuh pratarām dādhanāḥ.

10.115.8^{od} (Upastuta Var̥ṣṭihavya ; to Agni)

úrjo napāt sahasāvann iti tvopastutāśya vandate vṛṣā vāk,
tvām stoṣāma tvāyā suvīrā drāghīya āyuh pratarām dādhanāḥ.

[1.54.3^b, svāksatraīm yāśya dhṛṣatō dhṛṣān mánāḥ : 5.35.4^c, svāksatraīm te dhṛṣān mánāḥ.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvām divō bhr̥tatāḥ ānu kopayó 'va tmánā dhṛṣatā çāmbarām bhīnat,
yān māyino vrandīno mandīnā dhṛṣāc chitām gābhas^tim açānīm pṛtanyāsi.

7.18.20^d (Vasiṣṭha Maitravarūṇi ; to Indra)

nā ta indra sumatāyo ná rāyaḥ samcákṣe pūrvā uśāso ná nūtnāḥ,
dévakaīm cin mānyamānām jaghanthāva tmánā bhr̥tatāḥ çāmbarām bhet.

Ludwig, 453, renders 1.54.4^{ab} : 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen' ; 7.18.20^{cd}, at 1005 : 'Mānyamāna's sohn den Devaka hast du getötet, von dem gubirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nabhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst !' We may note that tmánā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bhr̥tatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20 : 'thou didst by thyself cast down Çambara from high heaven' ; see 1.59.6, and of Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmánā, but in 1.57.4^b he has : 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sá çevṛdham adhi dhā dyumnūm asmé māhi kṣatraīm janāśā indra távyam,
rākṣā ca no maghōnaḥ pāhī sūrīn rāyē ca naḥ svapatyā īṣē dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ, here Indra)

adha tvām indra viddhy asmīn mahó rāyē nr̥pate vājrabāhuḥ,
rākṣā ca no maghōnaḥ pāhī sūrīn anehāśas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só cr̥ṣavó ná nadyah samudriyah pr̥tī gr̥bhñati vic̥rita vārmabhih,
indrah sómasya pitāye vr̥ṣāyate sanāt sá yudhmá ójasa panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanir mitrāsya papratha indrah sómasya pitāye,
pr̥cī vācīva sunvaté mimita it.

Of indrah sómasya pitāye, under 1.16.3 ; and indra sómasya pitāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gurtāyo nemanniṣah pāripasah sāmudrah ná samcārane saniṣyávaḥ,
pātīm dākṣasya vidāthasya nū sāho girīm ná venā údhi roha téjasa.

4.55.6^c (Vamadeva ; to Viṣve Devāḥ)

nū rodasi āhina budhnyēna stuvitā devī apyebhir istāih,
samudrah ná samcārane saniṣyávo gharṁśvaraso nadyò āpa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, ibid. ii. 205, 472 ; iii. 24.

[1.56.4^b, indrah śiṣakty uśasam ná sūryah : 9.84.2^d, induh śiṣakty uśasam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

vī yāt tiró dharūṇam ācyutam rājó 'tiṣṭhipo divā útasu barhāṇa,
svārmīḥ yān māda indra hārsyāhan vr̥trām nīr apām āubjo arṇavām.

1.85.9^d (Gotama Rahūgaṇa ; to Maruts, but here Indra)

tvāṣṭa yād vājrah sūkr̥tam hiranyāyam sahasrabhr̥ṣṭīm svāpā avartayat,
dhattā indro nāry apāṁsi kártavó 'han vr̥trām nīr apām āubjad
arṇavām.

In 1.85.9^c (as in 8.96.19) Grassmann, s. v. nārya, very properly corrects nāry apāṁsi to nārýāpāṁsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

ā svām ādima yuvāmāno ajūras triṣv aviṣyānn ataseṣu tiṣṭhati,
ātyo ná pr̥sthām prusitāsya rocute divó ná sānu stanāyann aikradat.

9.86.9^a (Akṛṣṭāḥ, alias Māsā R̥ṣigaṇāḥ ; to Pavamāna Soma)

divó ná sānu stanāyann aikradad dyáuḥ ca yāsya pr̥thiví ca dharmabhih,
indrasya sakhyām pavate vivédat sōmah punānāḥ kalāṣesu sidati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, *Ved. Myth.* i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, *SBE.* xlv. 45, to 1.58.2^d, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^c see last Pischel, *Ved. Stud.* i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vi vátajanto atasśu tiṣṭhate vṛthā juhūbhīḥ sñya tuviśvāṇiḥ,
tṛṣu yād agne vanīno vṛṣṭyaśo kṛṣṇām ta éma rūcadūrme ajara.

4.7.9^a (Vamadeva Gautama; to Agni)

kṛṣṇām ta éma rūcataḥ puró bhāc carisṇv arcir vápuṣām id ékam,
yād ápravitā dādhatē ha gārbhaṁ sadyāc cij jāto bhāvasid u dutāḥ.

The unusual accent of the vocative rūcadūrme (Oldenberg, *RV. Noten*, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hotāraṁ sapṭā juhvo yājīṣṭhaṁ yām vāghāto vṛṇāte adhvaréśu,
agnīṁ viçveṣāṁ aratīṁ vāsūnāṁ saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Ailusa; to Apaḥ, or Aponaptar)

yo anidhmō dīdayad apsv antār yām viprāsa īlate adhvaréśu,
apāṁ napāṁ mādhumatīr apō dā yābhir indro vāvṛdhē viryāya.

3.54.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ)

yuvōr ṛtaṁ rodasi satyām astu mahē sū naḥ suvitāya prā bhūtam,
idāṁ divē nāmo agne pṛthivyaī saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots id and vr (id = ig-d, from root ig 'wish') see my suggestion in J. A. New's paper, 'The Etymology and Meaning of the Sanskrit Root id', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, *Ved. Stud.* ii. 113; Oldenberg, *RV. Noten*, p. 58 (where older literature on the stanza).

[1.58.8^a. achidra suno sahaso no adyā: 4.2.2^a, ihā tvām suno, &c.; 6.50.9^a, utā tvām suno, &c.]

1.58.9ⁱ; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār makṣúḥ
dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

ā sūrye nā raçmāyo dhruvāso vāiçvānaré dadhire 'gnā vāsūni,
yā párvateṣv oṣadhiṣv apsū yā mánuseṣv āsi tāśya rája.

1.91.4^b (Gotama Rāhugaṇa; to Soma)

yā té dhāmāni divi yā pṛthivyām yā párvateṣv oṣadhiṣv apsū,
tēbhir no viçvāṇi sumānā āhejan rājan soma prāti havayā grbhāya.]

see cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiçvānara. (The treasures, which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yad indrāgni divi sitho yāt prthivyaṁ yāt pārvateṣv oṣadhiṣv apsu; iii 22.2, agne yāt te divi vāreṣv prthivyam yad oṣadhiṣv apav ā yajatra; 10.51.3, āchāma tva bahudhā jātavedah praviṣṭaḥ agne apav oṣadhiṣu. Accordingly our particular pāda seems more original in 1.91.1. By way of curiosity, the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayah pārvateṣv vaneṣv oṣadhiṣv paçūṣv apav antaḥ.'

[1.59.5^c, rāja kṛtñām asi mānuṣñām: 3.34.2^c, indra kṣitñām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiṣvānara)

divyaḥ cit te brhatō jātavedo vāiṣvānara prā ririce mahitvam,

rāja kṛtñām asi mānuṣñām, yudhā devébhyo váriṣv cakarttha. *See* cf. 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jajñānāḥ sōmam sáhase papātha prā te mātā mahimānam uvāca,

endra paprāthorv antarikṣam yudhā devébhyo váriṣv cakarttha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^b, yudhendro mānuṣā vāriṣv cakāra devébhyah sātpatiḥ çarṣaniprah. Thus, since 1.59.5^c is similar to 3.34.2^c, st 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçik pavakō vaśur mānuṣeṣu vāreṇyo hotadhāyi vikṣu,

dāmna grhāpatir dāma ān agnir bhuvaḥ rayipatī rayiñām.

1.72.1^c (Parāçara Çaktya; to Agni)

nī kāvya vedhāsaḥ çāvatas kar hāste dādhano nāryā purūni, *See* 7.45.1^c
agnir bhuvaḥ rayipatī rayiñām satrā cakrāṇō amftāni viçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Āngirāṣ, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ā devō yātu savitā surātno 'ntarikṣaprā vāhamāno aṣvāñ,
hāste dādhano nāryā purūni niveçyāñ ca prasuvañ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mythic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9. The repeated pāda has a close parallel in 9.97.24^d, dvitā bhuvaḥ rayipatī rayiñām.

[1.61.5^a, aśmā id u sāptim iva çravyā: 9.96.16^c, abhī vñjam sāptir iva çravyā.]

1.62.2^c (Nodhas Gautama; to Indra)

prá vo mahé máhi námo bharadvam āṅgūṣyām çavasānāya sáma,
yénā naḥ pūrve pitáraḥ padajñā árcanto āṅgirasó gá ávīdan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sá vardhitá vārdhanaḥ pūyāmānaḥ sómo mīdhvān abhí no jyótisāvit,
yénā naḥ pūrve pitáraḥ padajñān svarvīdo abhí gá ádrim usnān.

SV. 2.709 has *isnān* for *usnān* of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested *muṣnān*; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of *usnān*, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording *jyótisā uḥ* is natural at any time, and does not really bear upon the expression *abhí gá ádrim (m)usnān*. I still think that we must read *muṣnān*, and that the change from *ádrim muṣnān* to *ádrim usnān* was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words *isnān* and *muṣnān* followed one another in RV. 2.20.5, which goes to show that the SV. variant *isnān* (above) is really due to interchange between *isnān* and *muṣnān*, and not between *isnān* and *usnān*. In other words RV. 9.97.39 seems still to have read *muṣnān* at the time when the SV. variant arose.

1.62.3^c (Nodhas Gautama; to Indra)

indrayāṅgirasām cestāu vidát sarāmā tánayāya dhāsim,
bḥaspátir bhinéd ádrim vidéd gāḥ sám usríyābhír vāçaanta nárah.

10.68.11^d (Ayāsa Āṅgirasa; to Brhaspati)

abhi çyavām ná kṛçanebhír āçvam náksatrebhiḥ pitáro dyām apiñcan,
rátryām támo ádadhur jyótir áhan bḥaspátir bhinéd ádrim vidéd gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Saramā, and Brhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Brhaspati the repeated páda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Brhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth páda, to obtain connexion, something like Brhaspati cleaving the rock of darkness in order to get out the light cows. The páda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Brhaspati's) conquest of the cows that are confined by Vāta, or the Panis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gautama; to Indra)

sanád evá tava ráyo gábhastau ná kṣíyante nópa dasyanti dasma,
dyumān asi krátumān indra dhírah çikṣā çacivas táva naḥ çacíbhiḥ.

8.2.15^c (Medhatithi Kaṇva, and Priyamedha Āṅgirasa; to Indra)

mú na indra piyatnáve mú çárdhate párá dah,
çikṣā çacivaḥ çacíbhiḥ.

On the face of it the metre is in favour of the priority of the long páda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvāñ ha tyád indra sapta yudhyan puro vajrin purukūtsaya dardah,
barhīr ná yát sudāse vītha vārg ahhó rājan varivah pūrāve kaḥ.

4.21.10^b (Vamadeva ; to Indra)

evā vāsava indrah satyah samrāj dhāntā vītrām varivah pūrāve kaḥ,
pūruṣtuta krātva nah caḍdhi rayó bhakṣiṣyā tu 'vaso dāivasya.

see 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 133; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhīr) easily lay them low for Sudas, thou didst, O king, work deliverance from evil for Pūru.' Pada 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukinūñ ādhi yetire cūbhé : 5.54.11^b, vākṣassu rukṣā maruto
rāthe cūbhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam āksitam : 9.72.6^a, anṣum duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣum pavakām vaninām vicarṣanīm rudrāsya sūnūm havāsā ḡṛimasi,
rajastūram tavāsam mārutam gaṇām ṛjīṣinām vīṣanam saçcata çriyó.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhantam mārutam bhrájadṛṣṭīm rudrāsya sūnūm havāsā
vivāse,
divāḥ çardhāya çúcayo manīṣá girāyo nápa ugrá asprḍhran.

Cf. Max Müller, ZDMG. xxxi. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tastháu va ntí maruto yām ávata : 1.166.8^b, pūrbhí rakṣata maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prá nú sá mártah çávasá jánāñ áti tastháu va ntí maruto yām ávata,

see cf. 1.64.13^b

árvadbhir vājam bharate dhánā nḥbhir apḥchyañ krátum á kṣeti pūṣyati.

2.26.3^b (Ḡṛtsamada ; to Brahmanaspati)

sá ij jānena sá viçá sá jānmanā sá putráir vājam bharate dhánā nḥbhiḥ,
devānām yāḥ pitāram avivāṣati çradhdhāmanā haviṣā bráhmaṇas patim.

10.147.4^d (Suvedas Çairiṣi ; to Indra)

sá in nú rāyāḥ sūbhṛtasya cākanan mādām yó asya rāñhyañ ciketati,
tvāvṛdho maghavan daçvādhvaro makṣú sá vājam bharate dhánā nḥbhiḥ.

Group 9. Hymns 65–73, ascribed to Parāçara Çaktya**1.66.9, 10^d (Parāçara Çaktya ; to Agni)**

tām vaç carāthā vayām vasatyāstām ná gāvo náksanta'iddhām,
sīndhur ná kṣodah prā nīctr ānon návanta gāvah svār dṛçike.

1.69.9, 10^d (The same)

uṣō ná jārō vibhūvosrāḥ sāmjñātarupaç ciketaḍ asmai,
tmānā vāhanto dūro vy ṇvan návanta víçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65–70 in dvipadā virāj metre are not repeated in the other Saṁhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as 'rubbish'. For both these difficult stanzas see Oldenberg's translation with notes in SBE. xlii ; RV. Noten, p. 67.

[1.68.9, 10^a, pitūr ná putrāḥ krātum juṣanta : 9.97.30^c, pitūr ná putrāḥ krātubhir
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etā vratā minanti : 10.10.5^c, nákir asya prā minanti vratāni.]

1.69.9, 10^d : see 1.66.9, 10^d.**1.70.5, 6^a (Parāçara Çaktya ; to Agni)**

sá hi kṣapāvān agnī rayīnām dāçad yó asma áram suktāiḥ,
etā cikitto bhūmā nī pāhi devānām jānma mātāṇç ca vidvān.

7.10.5^c (Vasiṣṭha Maitravaruni ; to Agni)

mandrām hótaram uçjo yáviṣṭham agnīm víça ṛlate adhvarésu,
sá hi kṣapāvān ábhavad rayīnām ástandro dutó yajáthaya devān.

I render 1.70.5, 'For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns', &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated páda is in unquestionable surroundings : 'The Uçjis (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearied messenger (to bring) the gods to the offering.'—The differing accents of kṣapāvān are according to the text.

1.71.4^a (Parāçara Çaktya ; to Agni)

máthid yád im vibhṛto mātariçvā grhé-grhe çyetó jényo bhūt,
ád im rājne ná sūhryase sūcā sánn á dūtyām bhṛgavaṇo vivāya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

máthid yád im viṣṭó mātariçvā hótaram viçvāpsum viçvādevyam,
nī yām dadhūr manuṣyāsu vikṣú svār ná citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary : vibhṛto in 1.71.4 ; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣṭo ; Ludwig, vl. 92, viṣpito, or viṣṭo, and, finally, viṣṭhito) ; see Oldenberg, SBE. xlii. 77, 174 ; RV. Noten, 74, 147 ; and of. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions : one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire speaking'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred hyperbatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, vīṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^a (Parāçara Çaktya ; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vāsva içe,
rājānā mitrávaruṇā supāṇī goṣu priyam amṛtaṁ ráksamāṇa.

3.56.7^b (Prajapati Vaiçvāmitra, or Prajapati Vācy; to Viçve Rājāh,
here Savitar)

trīr á divāḥ savitā soṣaviti rājānā mitrávaruṇā supāṇī,
āpaç cid asya ródaṣ cid urvī rátnaṁ bhikṣanta savituh savāy.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varu 2. the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit : 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çaktya ; to Agni)

mā no agne sakhyā pītryāṇi prā marṣiṣṭhā abhī viduṣ kavīḥ sán,
nábho ná rūpām jarimā mināti purī tāsya abhīçaster ádhihi.

7.18.2^b (Vasiṣṭha Maitravaruṇi ; to Indra)

rājaiva hí jánibhiḥ kṣeṣy evāva dyūbhir abhī viduṣ kavīḥ san,
piçā giro maghavan góbhir áçvāis tvayataḥ piçthi rāyo asmān.

Ludwig, 266, to 1.71.10, translates the words abhī viduṣ kavīḥ san 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^a nábho ná rūpām is surely = nábhaso ná rūpam, with rūpam as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çaktya ; to Agni)

ní kāvya vedhāsaḥ çāçvatas kar hāste dádhāno náryā purūṇi,
agnir bhuvad rayipáti raytām, satrá cakrāṇo amṛtāni viçva.

See 1.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)

á devó yātu savitā surátno 'ntarikṣaprá váhamāno áçvāih,
hāste dádhāno náryā purūṇi niveçāyañ ca prasuvāñ ca bhūma.

See under 1.60.4^d.—See also the pāda, nrvád dádhāno náryā purūṇi, 3.34.5^b, and cf. 8.96.21^d; TB. 2.5.8.8^a.

1.72.1^c: 1.60.4^d, *agnir bhuvad rayipāti rayiṇām*.

1.72.3^c (Parāçara Çaktya; to Agni)

tisró yád agne çaradas tvám ic chucim ghrténa çucayaḥ saparyān,
nāmāni cid dadhire yajñiṇyāny āsūdayanta tanvāḥ sújātāḥ.

6.1.4^c (Bharadvāja Bārhaspatya; to Agni)

padām devāsya nāmasā vyāntaḥ çravyasāvaḥ çrāva āpann āmr̥ktam,
nāmāni cid dadhire yajñiṇyāni bhadrūyām te ranayanta sām̐dṛṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, *agnim padé paramé tasthivāṁsam*: 2.35.14^a, *asmīn padé*, &c.]

1.72.5^c (Parāçara Çaktya; to Agni)

samjanānā ūpa sīdann abhiññū pātnivanto namasyāñi namasyan,
ririkvāṁsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nim̐ṣi rūkṣamaṇāḥ.

4.24.3^b (Vamadeva; to Indra)

tām in nāro ví hvayante samiké ririkvāṁsas tanvāḥ kṛṇvata trām,
mithó yāt tyāgām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.

4.24.3^d

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (*samsava*) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72 5^c *svāḥ* takes the place of *trām*, so as to leave the verb *kṛṇvata* without an object. Oldenberg, *SBE.* xlv. 84, notes the parallel and remarks pertinently: 'Should *svāḥ* have supplanted another word, for instance *trām*? As the pronoun *svā* very frequently stands in apposition with *tanū*, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, *smāne smānam* for *tmāne tmanam*, *MS.* 4.8.7; see the author, *Ann. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteind machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) 'hingebeind schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated *pāda* in 1.72.5 is really as *Parāçara Çaktya* sang it, or not, there can be no reasonable doubt that the mother *pāda* is the impeccable 4.24.3^b; of. the cadence *kṛṇvata trām* also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya; to Agni)

ā ye viçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,
mahnā mahādbhilḥ pr̥thivī ví tasthe matū putrāir ūditir dhāyase vēḥ.

3.31.9^b (Kuçika Āiçrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānaśa sedur arkūih kṛvānāso amṛtatvāya gātum,
 idām cin nū śādanam bhūry eṣām yēna māsān āsiççann ṛtēna.

For 1.72.9 see Pisohel, Ved. Stud. i. 217; Oldenberg, SBE. xlv. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devō nā yāḥ savitā satyāmanmā krātva nipāti vṛjanāni viçvā,
 purupraçastō amātir nā satyā ātmēva çivo didhiṣāyyo bhāt.

9.97.48^d (Kutaa Aṅgīrasa : to Pavamāna Soma)

nū nas tvām rathirō deva soma pāri srava camvoh pnyāmāh,
 apsū svādiṣṭho mādhumān ṛtāvā devō nā yāḥ sav.ā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlv. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with circumlocutory yāḥ, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya; to Agni)

devō nā yāḥ pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,
 puraḥśadaḥ çarmasādo nā vīrā anavadyā pātijūṣṭeva nūri.

3.55.21^{abc} (Prajāpati Vāiçvāmītra, or Prajāpati Vācyā; to Viçve Devāh,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,
 puraḥśadaḥ çarmasādo nā vīrā mahād devānām asuratvam ōkām.

See refrain, 3.55.1^d—22^d

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wohnt, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut darsitzende helden, wie eine tadellose woin gatten geliebte frau.' The same scholar, 201, renders 3.55.21 'und auf dieser unserer erde wohnt der allernährer, als ein könig der gute freunde hat; in den guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vāiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parācāra Ṣaktya ; to Agni)

yān rāyē mātān sūstūdo agne té syāma māghavāno vayām ca,
chāyēva viçvam bhūvanam sisakṣy āpaprivān ródasī antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nṛcākṣa eśā divō mādhyā sta āpaprivān ródasī antárikṣam,
sā viçvūcīr abhī caṣṭe ghr̥tācīr antará pūrvam āparam ca ketūm.

The metro of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence māghavāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parācāra Ṣaktya ; to Agni)

etā te agna ucāthānī vedhō jūṣṭānī santu mánase hrdé ca,
çakēma rāyāḥ sudhūro yāman té 'dhi çrávo devābhaktaṁ dādhanāḥ.

4.2.20^a (Vāmadeva Gautama ; to Agni)

etā te agna ucāthānī vedhō 'vocāma kavāyo tā juṣasva,
ūc chocasva kṛṇuḥi vāsyaso no, mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pada 4.2.20^c has a parallel at 8.48.6^b, prā cakṣaya kṛṇuḥi vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhugaṇa

1.74.3^c (Gotama Rāhugaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó rūpe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām ॥ tvā pāthyō vṛṣā sám idhe dasyuhántamam,
dhanamjayām rūpe-raṇe.

1.74.7^c: 1.12.4^b, yād agne yūsi dūtyām.

1.75.4^c (Gotama Rāhugaṇa ; to Agni)

tvām jāmir jānanām āgne mitró asi priyāḥ,
sākhā sākhibhya īḍyaḥ.

9.66.1^c (Çatām Vāikhanaśāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe 'bhī viçvāni kāvyaḥ,
sākhā sākhibhya īḍyaḥ.

cf. 9.23.1^c

1.78.4^c (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huve nī ca satsihā devāhi.

vési hotrām utā potrām yajatra bodhi prayantar janitar āsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vési hotrām utā potrām jānānāś mandhātāsi diavinodā ṛtāvā,

svāhā vayām kṛṇāvāmā havīṣi devō devān vajatv agnir āriaṇ.

☞ 2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 6. ☞ xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xli. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival vési in 1.76.4 is followed by the imperative bodhi ; in 10.2.2 by the indicative ās. I am tempted to regard this as an indication of the later origin of 1.76.4.

1.77.1^c (Gotama Rāhugaṇa ; to Agni)

kathā dācemaṅnāye kāmāi devājustocyate bhāmīne gīh.

yó mártyeṣv amṛta ṛtāvā hótā yájiṣṭha it kṛnóti devān.

4.2.1^a (Vāmadeva Gautama ; to Agni)

yó mártyeṣv amṛta ṛtāvā devō devéṣv sratyā nidhāyi,

hótā yájiṣṭho mahnā yucādhyāi havyāir agnir mānuṣa trayādhyai.

[1.77.4^d, vājaprasūtā isāyanta mánma : 7.87.3^d, prācetaso yá isāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa ; to Agni)

abhi tvā gótamā girā jātavedo vicarṣaṇe,

dyumnāir abhi prā ṇonumaḥ.

☞ refrain, 1.78.1^{c-5^c}

4.32.9^a (Vāmadeva ; to Indra)

abhi tvā gótamā girānūṣata prā dāvāne,

indra vājāya ghīsvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvīram rayim ā bhara jātavedo vicarṣaṇe,

jahi rāksāṁsi sukrato.

☞ 6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

brāhma prajāvad ā bhara jātavedo vicarṣaṇe,

āgne yád didāyad divi.

8.43.2^b (Virūpa Aṅgīrasa ; to Agni)

āsmāi te pratihāryate jātavedo vicarṣaṇe,

āgne jānāmi suṣṭutim.

We may render 1.78.1 : 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xli. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^{c-5^c}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^c-5^c, dyumnāir abhi prā ṇonumaḥ.

1.78.3^c (Gotama Rahugaṇa ; to Agni)

yād im ṛtāsyā pāyasa pīyano nāyann ṛtāsyā pathibhi rājiṣṭhāih,
aryamā mitrō vāruṇaḥ pārijmā tvācam ṛṣicanty ūpārasya yōnau.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devaḥ)

ṛtā sá vindate yudhāḥ sugēbhīr yāty ādhvanāḥ,
aryamā mitrō vāruṇaḥ sārātayo yām trāyante sajōsasah.

10.93.4^b (Tanva Partha ; to Viṣve Devaḥ)

ṭtē ghā rījāno amṛtasya mandrā, aryamā mitrō vāruṇaḥ pārijmā,

cf. 1.122.11^b

kād rudrō nṛṇām stutō marūtaḥ pūśāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, *il.* 505 ; Pischel, *Ved. Stud.* i. 109 ; Hillebrandt, *Ved. Myth.* i. 182 ; Geldner, *Ved. Stud.* iii. 47 ; Oldenberg, *SBE.* xlii. 103, 106 ; *RV.* Noten, p. 79.

1.79.4^b (Gotama Rahugaṇa ; to Agni)

agne vājasya gómata iṣānaḥ sahaso yaho,
asmé dhehi jātavedo máhi ṣṛavaḥ.

7.15.11^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sá no rīdhānsi ā bharéṣānaḥ sahaso yaho,
bhāgaḥ ca datu vāryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, *asmé dhehi ṣṛavo brhāt*, under 1.9.8.

1.79.5^b (Gotama Rahugaṇa ; to Agni)

sá idhānō vīsus kavīr agnīr iḷényo girā,
revād asmābhyañ purvanika dīdihī.

10.118.3^b (Uruksaya Āmahīyava ; to Agni Rakṣohan)

sá ūhuto vī rocate 'gnīr iḷényo girā,
srucā prītkam ajyate.

1.79.8^b (Gotama Rahugaṇa ; to Agni)

ā no agne rayīm bhara satrāsāhañ vāreṇyam,
viṣvasu pṛtsū duṣṭāram.

3.34.8^a (Viṣvamitra ; to Indra)

satrāsāhañ vāreṇyam sahodām sasavāñsam svār apāḥ ca devīḥ,
śasāna yāḥ pṛthivīm dyām utēmām, indrañ madanty ānu dhīraṇasaḥ.

cf. 3.32.8^c

Oldenberg, *SBE.* xlii. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, *pṛtanāśham rayim . . . ā bhara*, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.33^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, ~~who~~ has conquered the earth and also this heaven.' With the exception of 1.79.8 *satrāsāh* and *satrāsāhā* are in various epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: *pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṣṭāgo vanuṣyatā,* O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.

1.79.9^b (Gotama Rāhugaṇa ; to Agni)

ī no agne sucetūnā rayīm viṣvāyupoṣasam,
mardikām dhehi jivāse.

6.59.9^d (Bharadvāja ; to Indra and Agni)
indrāgni yuvor āpi vāsu divyāni pāthivā,
ā na ihā prā yachataṁ rayīm viṣvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa ; to Agni)

sahasrākṣó vicarṣapir agnī rākṣāṁsi sedhati,
hótā grṇita ukthyah.

7.15.10^a (Vasiṣṭha Maitravaruṇi ; to Agni)
agnī rākṣāṁsi sedhati ṣukrāṇocir āmartyah,
īcūciḥ pāvakā īdyah.]

2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^a-16^c, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa ; to Indra)

ādhi sánau ní jighnate vājreṇa ṣatáparvaṇā,
mandānā indro āndhasaḥ sākhibhyo gātum icahaty [ārcann ānu svarājyam.]

refrain, 1.80.1^a-16^c

8.6.6^b (Vatsa Kāṇva ; to Indra)
ví cid vrtrāsya dódhato vājreṇa ṣatáparvaṇā,
ṣíro bibheda vrṣṇínā.

8.76.2^c (Kurusuti Kāṇva ; to Indra)
ayám indro marútsakhā ví vrtrāsyaśbhinac chíraḥ,
vājreṇa ṣatáparvaṇā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
prā va indrāya bṛhaté marúto brāhmārcata,
vrtrām hanati vrtrahá ṣatákratur vājreṇa ṣatáparvaṇā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression *vrtrāsya dódhataḥ* in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra víryam : 8.55(Val. 7).1^c, bhúrid indrasya víryam.]

1.80.9^d (Gotama Rahugaṇa; to Indra)

sahasraṁ sākāṁ arcata pāri ṣṭobhata viṇcatīḥ,

catāinaṁ ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

~~cf~~ refrain, 1.80.1^a–16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pāri saniṣvanat,

pīṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahāt tād asya pāuṣyam : 8.63.3^c, stuṣe tād, &c.]

1.80.10^d (Gotama Rahugaṇa; to Indra)

indro vṛtrasya tāviṣīm nīr ahan sāhasā sāhaḥ,

[mahāt tād asya pāuṣyam, vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]

~~cf~~ c: cf. 1.80.10^c; e: refrain, 1.80.1^a–16^e

4.18.7^d (Sañivāda Indrādītivāmadevānām)

kūn u ṣvid asmāi nivīdo bhanantēndrasyāvadyām didhiṣanta āpaḥ,

māmāitān putrō mahatā vadhēna vṛtrām jaghanvān asṛjad vī sindhūn.

4.19.8^b (Vāmadeva; to Indra)

pūrvīr uśasāḥ ṣarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad vī sindhūn,

pāriṣṭhītā atṛṇad badbadhanāḥ sīrā indraḥ srāvitave prthivyaḥ.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtra getötet liess er fliesen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā papraū pārthivam rājaḥ : 6.61.11^{ab}, āpaprūṣi pārthivāny urū rājo antāriṣam.]

1.81.5^{ad} (Gotama Rahugaṇa; to Indra)

[ā papraū pārthivam rājo, badbadhē rocanā divi,

~~cf~~ cf. 1.81.5^a

nā tvāvān indra kāḥ canā nā jātō nā janiṣyate [ti viṣvam vavakṣitha.]

~~cf~~ cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

nā tvāvān anyō divyō nā pārthivo nā jātō na janiṣyate,

acvnyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^{ad} is closely parallel also to 1.102.8^{ad}, atidam viṣvam bhūvanam vavakṣithaḥcatrūr indra jānuṣa sanād asi, which again makes ati viṣvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti viçvaṁ vavakṣitha: 1.102.8^c, ātīdām viçvaṁ bhūvanam vavakṣitha.]

[1.81.8^e, āthā no 'vitā bhava: see under 1.91.9^d.]

1.81.9^{b+e} (Gotama Rāhūgaṇa: to Indra)

etē ta indra jantāvo viçvaṁ puṣyanti vāryam,

antār hi khyō jānanām aryō vēdo ādāṇṣām tēṣām no vēda ā bhara.

5.6.6^b (Vasuçruta Ātreya; to Agni)

prō tyē agnāyo 'gnīṣu viçvaṁ puṣyanti vāryam,

tē hinrive tā invire tā iṣanyanty ānuṣāg īṣam stotf̥bhya ā bhara.

See 9.20.4^c; also 1.81.10^e

10.133.2^d (Sudās Pajavana; to Indra)

tvām sīndhūn āvāsr̥jo 'dharāco āhann āhim,

ācatrū indra jajñise vāryasi vāryam tann tvā pāri śvajamahi

nābhantām anyakēṣām jyakā adhi dhānvasu

See 8.8: refrain on 10.133.1 ff.

8.45.15^c (Triçoka Kāṇva; to Indra)

yās te revān ādāṇurīḥ pramamārsa maghātaye,

tāsya na vēda ā bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore viçvaṁ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōyā vāryāni, 1.113.15; pōyāni rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni (erzeugen und) nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial Zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen guter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xvi. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = puṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pfleget du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^d see under 8.21.13^b.

1.82.1^{a-5e}, yōja nv indra te hāri.

1.82.2^d (Gotama Rahugana; to Indra)

ākṣann āmīmadanta hy āva priyā adhūṣata,

āstoṣata svābhānavo viprā nāvīṣṭhayaḥ matī jyōja nṛ īndra te hāri,

☞ refrain, 1.82.1^e-5^e

8.25.24^b (Viçvamanas Vaiyaçva; to Mitra and Varuṇa, here Dānastuti)

smādabhiṣṭu kácavanta viprā nāvīṣṭhayaḥ matī,

mahó vājīnāv ārvanta śácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Śāyana the sense of 1.82.2 is: yajamāna bhuktavantaḥ tṛptāç cāsan svakīyāḥ (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadānantaraṁ svayattadīptayo viprā modhāvinas naviṣṭhayaḥ stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayaḥ matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rahugana; to Indra)

susaṁdīṣaṁ tvā vayāṁ mágHAVAN vandiṣīmāhi,

prā nūnāṁ pūrṇāvandhura stutó yāhi vāçāṁ ānu jyōja nṛ īndra te hāri,

☞ refrain, 1.82.1^e-5^e

10.158.5^a (Cakṣus Sāurya; to Sūrya)

susaṁdīṣaṁ tvā vayāṁ prāti paçyema sūrya,

☞ cf. 10.37.7^d

vī paçyema nṛcākṣasaḥ.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyóg jivāḥ prāti paçyema sūrya.

[1.83.1ⁿ, āçvāvati prathamó goṣu gachati: 2.25.4^b, śá sátvabhiḥ prathamó, &c.]

[1.84.2^c, řṣīṇāṁ ca stutír ūpa: 8.17.4^b, asmákam suṣtutír ūpa.]

SV. 2.380 reads řṣīṇāṁ suṣtutír ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rahugana; to Indra)

ā tiṣṭha vṛtrahan rátham yuktá te bráhmaṇa hāri,

arvācīnaṁ sū te máno grāvā kṛṇotu vagnūna.

3.37.2^a (Viçvāmītra; to Indra)

arvācīnaṁ sū te mána utá cākṣuḥ çatakṛato,

īndra kṛṇvāntu vāghátāḥ.

1.84.4^a (Gotama Rahugana; to Indra)

imám īndra sutám piba jyéṣṭham āmartyaṁ mādām,

çukráśya tvābhy ākṣaran dhūrā řtāsya śádane.

8.6.36^a (Vatsa Kaṇva; to Indra)

ī no yāhi parāvāto hāribhyaṁ haryatābhyam,
imām indra utām piba.

Note the pādas, 8.17.1^b, indra sōman pibā imām; 8.32.19^c, indra piba utānām; and, 10.24.1^a, indra sōmam imām piba.

1.84.7^b (Gotama Rāhugaṇa; to Indra)

yā ēka id vidāyate vāsu mātāya dāgūṣe,

īcāno āpratiṣkuta indro aṅgā.

8.1.7.8^a

9.98.4^b (Ambarīṣa Varṣagira, and Ṛjicvan Bharadvāja; to Pavamāna Soma)

sā hi tvām deva çaçvate vāsu mātāya dāgūṣe,
indo sahasrīṇam rayīm çatātmanam vivāṣasi.

See under 1.7.8^a.—Cf. āgne mātāya dāgūṣe, 1.45.8; and, devō mātāya dāgūṣe, 8.1.22.

1.84.7^c, īcāno āpratiṣkuta indro aṅgā: 1.7.8^a, īcāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhugaṇa; to Indra)

yāç cid dhī tvā bahūbhya ī sutāvāñ āvivāṣati,

ugrām tāt patyate çāva indro aṅgā.

8.97.4^d (Rebha Kāçyapa; to Indra)

īyāç çakrāsi parāvātī yād arvāvātī vṛtrahan,

ātas tvā gīrbhir dyugād indra keçibhiḥ sutāvāñ ā vivāṣati.

8.1.3.15^{ab}

See under 1.7.8^a.

1.84.10^a–12^c, vāsūr ānu svarājyam.

1.84.11^b (Gotama Rāhugaṇa; to Indra)

tā aya prāṇāyuvāḥ sōman çrīṇanti pñṇasayāḥ,

priyā indrasya dhenāvo vājraṁ hinvanti sáyakam vāsūr ānu svarājyam.

8.1.10^a–12^c

8.69.3^b (Priyamedha Āṅgīrasa; to Indra)

tā aya sūdadohasaḥ sōman çrīṇanti pñṇasayāḥ,

jānman devānām víças çrīṣv ī rocané divāḥ.

8.1.105.5^b

Sāyana, at 8.69.3, following Nighantavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūṣasadr̥padohanāḥ, i. e. 'flowing like a well'. In the light of the aśvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyah svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyana at 1.84.11 renders prāṇāyuvāḥ by sparṇanākāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under prāṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the *ds. acc.* prāṇāyuvāḥ (Padap. prāṇa-yuvāḥ). Note the pun: prāṇāyuvāḥ;

pṛṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣṭā rocāṇe divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (gōbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānāṁ viśas (thus! not viśas) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghūna navatīr nāva: 9.61.1^c, avāhan navatīr nāva.]

1.84.14^b (Gotama Rahugana; to Indra)
ichānn ācvasya yāc chiraḥ pārvateṣv āpaçritam,
tād vidac charyañvati.

5.61.19^c (Çyavaçva Ātreya; to Rathavīti Darbhya)
eṣā keṣi rāthavītir maghāvā gōmatīr ānu,
pārvateṣv āpaçritam.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, nā tvād anyō maghavann asti marḍitā: 8.66.13^{ol}, nahī tvād anyāḥ
puruḥūta kāç canā māghavann āsti marḍitā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tā uksitāso mahimānam āçata: 8.59 (Val. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pṛṣatīr āyugdhvam: 1.39.6^a, ūpo rātheṣu pṛṣatīr
ayugdhvam.]

1.85.8^c (Gotama Rahugana; to Maruts)
çūra ivēd yūyudhāyo nā jāgmayaḥ çravasyāvo nā pftanāsu yetire,
bhāyante viçvā bhūvanā marúdbhyo rājāna iva tveṣāsamḍṛço nārah.

1.166.4^c (Agastya Maitravaruṇi; to Maruts)
ā yē rajānsi tāviṣtibhir āvyata prā va évāsaḥ svāyatāso adhrajan,
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv reṭṭiṣu.

1.85.9^d, āhan vṛtrān nīr apām subjad arṇavām: 1.56.5^d, āhan vṛtrān nīr apām
subjo arṇavām.

[1.86.3^c, sá gāntā gōmati vrajé: 7.32.10^d, gāmat sá gōmati vrajé; 8.46.9^d;
51 (Val. 3).5^d, gaméma gōmati vrajé.]

1.86.4^{b+c} (Gotama Rahugana; to Maruts)
asyā vṛtrāsa barhiṣi sutāḥ sómo diviṣṭiṣu,
ukthān mēdaç ca çasyate.

8.76.9^b (Kurusuti Kaṇva; to Indra)
 pśbéd indra marúteakhā sutám sómaṁ diviṣṭiṣu,
 [vájraṁ ṇṣāna ójasa.]

or 8.76.9^a

4.49.1^a (Pratiprabha Ātreya; to Viçve Devāh)
 idám vām āsyè havīṣ priyám indrabṛhaṣpati,
 ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44; for ukthám mádaç ca, Hillebrandt, *Rezz. Beitr.* ix. 192 ff.

1.86.5^b (Gotama Rāhugaṇa; to Maruts)
 āsyā çroṣantv ā bhūvo viçvā yāç carṣaṇīr abhī,
 sūram cit sasrúṣīr īṣaḥ.

4.7.4^b (Vamadeva Gautama; to Agni)
 āçūrīn dutám vivāsvato viçvā yāç carṣaṇīr abhī,
 ā jabhruḥ ketum āyāvo bhīgavānaṁ viçv-
 5.23.1^a (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
 āgne sāhantam ā bhara dyumnāśya prāsāha rayīm,
 viçvā yāç carṣaṇīr abhy āsā vājeṣu sāsāhāt.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection; see under 5.86.2, and cf. Oldenberg, *RV. Noten*, p. 86. For 4.7.4 see Hillebrandt, *Ved. Myth.* i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.— Cf. under 7.15.2^a.

1.87.4^a (Gotama Rāhugaṇa; to Maruts)
 sā hī svasṣt pśsadaçvo yūvā gaṇò 'yā īṇās tāviṣṭbhīr āvṛtaḥ,
 āsī satyā ṛṇayāvānedyo 'syā dhiyāḥ prāvitāthā vṣṣa gaṇāḥ.

2.23.11^a (Gr̥tsamada; to Brahmanaspati)
 anānudò vṣṣabhò jágmir āhavām nīṣṭaptā çātruīm pftanāsu sāsahīḥ,
 āsī satyā ṛṇayā brahmanas pata ugrāśya cid damitā viḷuharṣiṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, *RV. Noten*, p. 87.—For 2.23.11 cf. 5.34.6; 6.47.16.

[1.89.7^d, viçve no devā āvasā gamann ihā: 10.35.13^a, viçve no devā āvasā gamantu.]
 Cf. 1.107.2^a, ūpa no devā āvasā gamantu.

1.91.3 (Gotama Rāhugaṇa; to Soma) =
 9.88.8 (Uçanas Kavya; to Pavamāna Soma)
 rājño nū te vārunasya vrātāni bṛhád gabhirām tāva soma dhāma,
 çúciṣ ṭvām asi priyò ná mitró dakṣāyyo aryamévāsi soma.

Cf. Hillebrandt, *Ved. Myth.* iii. 38.

1.91.4^b: 1.59.3^a, yā párvateṣv óṣadhiṣv apsú.

[1.91.4^d, rājan soma prāti havīṣ gr̥bhāya: 6.47.28^d, deva ratha prāti, &c.]

[1.91.6^a, priyāstotro vānaspátīḥ: 9.12.7^a, nityastotro vānaspátīḥ.]

1.91.8^a (Gotama Rāhugaṇa; to Soma)

tvāñ nah soma viçvāto rākṣā rajann aghayatāḥ,
nā riçyet tvāvataḥ sākha.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvāñ nah soma viçvāto gopā śadabhyo bhava,
śédha rajann āpa sridho ví vo máde [mā no duhçānsa içatā vívaksase.]

or 1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain páda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.9^c, tábhīr no 'vitā bhava: 7.96.5^c, tébhīr no 'vitā bhava.] Cf. 1.81.8^c, átha no, &c.

1.91.10^{a,b}: 10.150.2^a, imām yajñām idām váco jujuṣaṇā upāgahi; 1.26.10^b, imām yajñām idām vácaḥ.

[1.91.11^c, sumṛṇīkó na ā viça: 1.139.6^c, sumṛṇīkó na ā gahi.]

1.91.12^b: 1.18.2^b, vasuvít puṣṭivārdhanaḥ.

1.91.13^b (Gotama Rāhugaṇa; to Soma)

sóma rārandhi no hrdí gāvo ná yāvaseṣv á,
mārya iva svá okyā.

8.92.12^b (Çrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)

vayām u tvā çatakrato gāvo ná yāvaseṣv á, ukthēsu raṇayāmasi.

Cf. the páda, rána gāvo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated páda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhugaṇa; to Soma) =

9.31.4 (Gotama Rāhugaṇa; to Soma Pavamāna)

á pyāyasya sám etu te viçvātāḥ soma vṛṣṇyam,
bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Śayana, Rāhugaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa; to Soma)

á pyāyasya madīntama sóma viçvebhīr aṇçúbhiḥ,
bhāvā naḥ suçrávastamaḥ sākha vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),

prā pyāyasya prā syandasva sóma viçvebhīr aṇçúbhiḥ,
devēbhya uttamām haviḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gaviṣṭau: 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣaṁ vāhanatī sukṛte sudānave: 1.47.0^u, iṣaṁ prācanta sukṛte sudānave.

1.92.4^c (Gotama Rāhugaṇa; to Uṣas)

ādhi pēcāsi vapate nṛtūr ivāporṇute vākṣa usreva hājahana,
jyōtir viqvasmāi bhūvanāya kṛvatī gāvo na vrajān vy uṣā āvar tāmaḥ.

4.14.2^b (Vamadeva Gāutama; to Lingoktadevataḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyōtir viqvasmāi bhūvanāya kṛvān,

or 4.6.2^o

āpra dyāvaprthivī antārikṣam, vi sūryo raçmibhiḥ cākitanaḥ.

or 1.1.4¹⁰

For 1.92.4 cf. Hillebrandt, *Ved. Myth.* ii. 38; Pischel, *Ved. Stud.* ii. 120; Geldner, *ibid.* p. 286; Oldenberg, *RV. Noten*, p. 91 (where other references).

1.92.6^a (Gotama Rāhugaṇa; to Uṣas)

ātāriṣma tāmasas pārām asyōśā uchānti vayūna kṛnoti,
çriye chāndo nā smayate vibhatī supratika sāumanasāyajigaḥ.

1.183.6^a (Agastya; to Açvins) =

1.184.6^a (The same)

ātāriṣma tāmasas pārām asyā prāti vām stōmo açvināv adhāyi,

or 1.183.6^b

lēhā yataṁ pathībhir devayānair vidyāmeṣām vṛjānām jitrādanum.

or 1.183.6^{od}

7.73.1^a (Vasiṣṭha; to Açvins)

ātāriṣma tāmasas pārām asyā prāti stōmam devayānto dāchanah,
purudānsa purutāma purajāmartya havate açvinā gīḥ.

For 1.92.6 see Bloomfield, *Religion of the Veda*, p. 66; Pischel, *Ved. Stud.* i. 299; Oldenberg, *RV. Noten*, p. 91.

1.92.7^a (Gotama Rāhugaṇa; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duliṭā gótamebhiḥ,
prajāvate nṛvāto açvabudhyan uṣo gōagrān ūpa māsi vījān.

1.113.4^a (Kutsa; to Uṣas)

bhāsvatī netrī sūnftānām āceti citrā vi dūro na āvāḥ,
prārpya jāgād vy ti no rāyō akhyad uṣā ajigar bhūvanāni viçvā.

Cf. Oldenberg, *RV. Noten*, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyan as metrical or phonetic equivalent of açvabudhnyān; of the author, *Indogermanische Forschungen*, xxv. 195, and Concordance under, annam me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhugaṇa; to Uṣas)

vyurvatī divō āntān abodhy āpa svāsāram sanutār yuyoti,
praminatī manuṣyā yugāni yōṣā jarāsyā cākṣasā vi bhāti.
paçūn nā citrā subhūgā prathanā sindhur nā kṣoda urviyā vy açvāit,
āminatī dāivyāni vratāni sūryasya ceti raçmibhir dṛçṇān.

1.124.2^{ab} (Kakṣivat Dairghatamasa; to Uṣas)

āminatī dāivyāni vratāni praminatī manuṣyā yugāni,

Iyūṣṇām upamā cācvatīnām āyatīnām prathamōṣā vy ādyāt.

cf. 1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between āminatī and praminatī, and Iyūṣṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between āminatī and āyatīnām; and praminatī and Iyūṣṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11: 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i.e. 'period of time', see Bāl Gangādhara Tīlaka, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aqvāit for ādyāt (cf. aqvāit in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between Iyūṣṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose:

Avāhanti pōṣyā vāryāni citrām ketūm kṛṇute cēkitānā,
Iyūṣṇām upamā cācvatīnām vibhātīnām prathamōṣā vy āqvāit.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses āminatī ... praminatī and Iyūṣṇām ... āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion: āminatī : āyatīnām = praminatī : Iyūṣṇām. That is to say: The dawns preserve the laws of the gods (āminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (Iyūṣṇām). Or by the diagram:

āminatī	praminatī
.
.
.
.
Iyūṣṇām	āyatīnām

1.92.18^{b+c} (Gotama Rāhogaṇa; to Uṣas)

uṣas tāc citrām ā bharāsmābhyam vājīnīvatī,

yēna tokām ca tānāyam ca dhāmahe.

4.55.9^c (Vamadeva; to Viṣve Devāḥ, here Uṣas)

ūgo maghony ā vaha sūnṛte vāryā purū,

asmābhyam vājīnīvatī.

9.74.5^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

ārāvid āṅgūḥ sāmāna ūrmīṇa devāvyam mánuse pinvati tvācam,

dādhati gārbham āditer upāstha ā yēna tokām ca tānāyam ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rosereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity? The word citrā is a kind of a kenning in the *Rig-Veda*; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhas, drāvinam, or the like, must be understood with it. Similarly crūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of á bhara. This parallel shows the extraneous character of the appendage, 1.92.13^c. The páda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yéna, in 9.74.5: 'He (Gotama) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sōmo retodhāh, RV. 9.86.39. cf. also stanza 28; TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79, iii. 96, note; Hillebrandt, *Ved. Myth.* i. 359.

1.92.16^c (Gotama Rāhugaṇa; to Aṣvins)

aṣvina vartir asmād ā gōmad dasrā hiraṇyavat.

arvāg rātham sāmānasā nī yachatam.

7.74.2^c (Vasiṣṭha; to Aṣvins)

yuvām citrām dadathur bhiojanam nara cōdetham sūnftavate,

arvāg rātham sāmānasā nī yachatam pibatām somyām mādhu.

cf. 6.60.15^d

8.35.22^a (Çyavāçva Atreya; to Aṣvins)

arvāg rātham nī yachatām pibatām somvām mādhu.

cf. 6.60.15^d

ā yātam aṣvinā gatam avasyūr vām ahām nuve dhattam rātnāni dāçuse.

The rigmarole of 8.35.22, repeating, as it does, two pádas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhugaṇa; to Aṣvins)

yāv itthā çlōkam ā divo jyotir janāya cakrāthuh,

ā na ūrjam vahatam aṣvinā yuvām.

1.157.4^a (Dirghatamas Āucathya; to Aṣvins)

ā na ūrjam vahatam aṣvinā yuvām mādhumatya nah kāçaya mimik-
satam,

prūyus tāriṣtam nī rūpānsi mrkṣatām sōdhatām dvōço bhāvataṁ sacā-
bhūvā.

cf. 1.34.11^c

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhugaṇa; to Aṣvins)

ehā devā mayobhūvā dasrā hiraṇyavartanī,

uṣarbūdho vahantu sōmapṭāye.

cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṣvins)

atyūyātani aṣvinā tirō viçvā ahām sāmā,

dāsrā hiraṇyavartanī sūsumnā sindhuvāhasa mādhuvi māmā çrutam
hāvam.

cf. refrain, 5.75.1^{a-9^c}

8.5.11^b (Brahmātithi Kāpva; to Aṣvins)

vāvrdhanā çubhas pati dāsrā hiraṇyavartanī,

pibatām somyām mādhu.

cf. 6.60.15^d

8.8.1^o (Sadhvaṅsa Kāṇva ; to Aṇvins)

ṛ́ na viṇvābhīṛ utibhīṛ, ṛ́ṇvīṇā gāchataṁ yuvām,]

☞ a : 7.24.4^a ; b : 5.75.3^b

dāsā hiraṇyavartanī pibatāṁ somyāṁ mādhy.]

☞ 6.60.15^d

8.87.5^o (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ṛ́ nūnām yātam aṇvīṇāṇvibhīṛ prūṣitāṇvibhīṛ,]

☞ a : 8.8.2^a ; b : 8.13.11^b

dāsā hiraṇyavartanī ṇubhas patī, patāṁ sōmam ṛ́tāvṛdha.]

☞ 1.47.3^b

Cf. rūdrā hiraṇyavartanī 5.75.3^o. There can be no doubt that the composite pāda 8.87.5^o marks the stanza as late. Note the enclisis of ṇubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbūdho vahantu sōmapītaye : 8.1.24^d, āhantu sōmapītaye.]

1.93.2^d (Gotama Rahugana ; to Agni and Soma)

āgniṣomā yō adyā vām idāṁ vācaḥ saparyāti,

tāsmāi dhattāṁ suvīryāṁ gāvām pōṣaṁ svāṇvayam.

9.65.17^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ṛ́ na indo ṇatagvīnaṁ gāvām pōṣaṁ svāṇvayam,

vāha bhāgattim utāye.

1.93.3^d (Gotama Rahugana ; to Agni and Soma)

āgniṣomā yā āhutim yō vām dāṇad dhaviṣkr̥tim,

sā prajāyā suvīryāṁ viṇvam āyur vy āṇavat.

8.31.8^b (Manu Vaivasvata ; Dāṇpatyor aṇiṣaḥ)

putrīṇā tū kumārīṇā viṇvam āyur vy āṇutaḥ,

ubhā hiraṇyapeṇasā.

10.85.42^b (Sūrya Savitri ; to Sūrya)

ihāivā staṁ mā vī yāuṣṭāṁ viṇvam āyur vy āṇutam,

kṛīṇtāu putrāir nāptṛbhīṛ mōdamānāu svē gr̥hé.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvam āyur, &c.

[1.93.4^a, āgniṣomā ceti tād vīryāṁ vām : 3.12.9^o, tād vām ceti prā vīryām.]

1.93.6^d (Gotama Rahugana ; to Agni and Soma)

ānyāṁ divo mātariṇvā jabhārimatlinād anyāṁ pāri ṇyenō ādreh,

āgniṣomā brāhmaṇā vāvṛdhanōrūm yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayānta sūryam uṣāsam agnīm.

dāsasya cid vṛṣaṇprāsyā māyā jagnāthur narā pṛtanājyeṣu.

1.93.9^d (Gotama Rāhūgaṇa ; to Agni and Soma)

yō agniśōmā haviṣā saparyād devadrīcā mānasa yō ghr̥tēna,
tāsyā vrataīm rakṣataīm pātām āñhaso viçé jánāya māhi çarma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇa yuvāni adhvarāya no viçé jánāya māhi çarma yachatam,
dirghāprayajyum āti yō vanuṣyāti vayām javāna pftānasu dādhyah.

Group 11. Hymns 94-115, ascribed to Kutsa Āṅgīrasa

1.94.1^d-14^d, āgne sakhyé mī riṣāma vayāni tāva.

1.94.3^b (Kutsa Āṅgīrasa ; to Agni)

çakēma tva samīdham sādhyā dhīyas tvé devā havir adanty āhutam,
tvām adityān ā vaha tān hy ūmāsy āgne sakhyé mī riṣāma vayāni tāva.

60 refrain, 1.94.1^d-14^d

2.1.13^d (Gr̥tsamada Bhārgava Çaunaka, formerly Āṅgīrasa Çaunahotra ; to Agni)

tvām agna adityāsa āsyām tvām jihvām ūcayas cakrire kave,
tvām ratiṣāco adhvarōsu saçcire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tve (agne viçve amfāso adrūha āś) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūha, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-post. This does not of itself establish the secondary origin of 2.1.12 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' : such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çarman syāma tāva saprāthastame : 5.65.5^b, syāma saprāthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tān no mitro varuṇo
māmahantām āditih sindhuḥ prthivī utā dyāuḥ.

[1.95.5^b, jihmánam urdhvāḥ svāyaçā upāsthe : 2.35.9^b, jihmánam urdhvo
vidyūtām vāsanaḥ.]

1.95.8^a (Kutsa Āṅgīrasa; to Agni)

tveṣām rūpām kṛṇuta uttarām yāt saṁprīcanāḥ sādane góbhir adbhiḥ,
kavīr budhnām pári marmṛjyate dhīḥ sá devátātá sámītir babhūva.

9.71.8 (Rṣabha Vaiṣvāmītra; to Pavamāna Soma)

tveṣām rūpām kṛṇute vārṇo asya sá yātrāṇyat sámṛta sédhati sridhāḥ,
apsá yati svadhāya dāivyaṁ jānaṁ sám suṣṭutí násate sám góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67; Oldenberg, SBE. xlvii. 115, 118; RV. Noten, 95; for 9.71.8, Bergaigne, i. 162, 176, 189; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pádas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendiadyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (páda a), so that it becomes the meeting-place among the gods (devátātá). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (páda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . góagrayā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa; to Agni)

evā no agne samidhā vṛdhānó revát pāvaka grāvase vi bhāhi,
tán no mitró várūṇo māmahanātām áditiḥ síndhuḥ pṛthiví utá dyāuḥ.

The second hemistich is refrain in i. 94.16^{cd} ff.

1.96.1^d-7^d. devī agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa; to Agni)

rāyó budhnāḥ saṁgámāno vāsūnām yajñasya ketúr manmasádhanó vāh,
amṛtatvīm rīkṣamāṇāsa enaiḥ devī agnīm dhārayan draviṇodām.]

☞ refrain, 1.96.1^d-7^d

10.139.3^a (Viṣvāvasu Devagandharva; to Sūrya)

rāyó budhnāḥ saṁgámāno vāsūnām viṣvā rūpābhī caṣṭe caṣṭibhiḥ,
ī deva iva savitā satyádharmaṁ dṛdro ná tasthāu samaró dhānānām.

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā draviṇasas turāsya: 1.15.7^a, draviṇodā draviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^c-8^c, āpa mah góṣucad aghām.

[1.97.3^b, prīsmūkāsaḥ ca sūrāyah: 5.10.6^c, asmūkāsaḥ ca sūrāyah.]

1.97.6^b: 1.1.4^b, viṣvātah paribhūr asi.

1.98.2^{ad} (Kutsa Āṅgīrasa; to Agni, or Agni Vaiçvanara)

pr̥tō divi pr̥tō agnīḥ pr̥thivyām pr̥tō viçvā ōṣadhīr ā viveça.
vaiçvanarāḥ sāhasā pr̥tō agnīḥ sá no divā sá riçāḥ pātu náktam.

7.5.2^a (Vasiṣṭha; to Vaiçvanara)

pr̥tō divi dhāyī agnīḥ pr̥thivyām _{note sindhunām vṛabhá stīyanām,}
see 6.44.21^b

sá mānuṣīr abhī viço vi bhnti vaiçvanaro vavichāno vareṇa.

10.87.1^d (Pāyū Bhāradvāja; to Agni Rakṣohani)

rakṣohānam vajīnam ā jigharmi mitranāḥ prathīṣṭham ūpa yāmi çarma.
çīçāno agnīḥ kratubhiḥ sāmiddhah sá no divā sá riçāḥ pātu náktam.

Note that a variant of 7.5.2^b, *vṛā sindhunām vṛabhá stīyanām*, is addressed in 6.44.2^a, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95; and note Añ. 2.2.2^a, divi apr̥tō yajatāḥ sūryatvak.

[1.99.1^c, sá nah parṣad āti durgāni viçvā: 1.89.2^b; 10.56.7^d, svastībhīr āti &c.]

1.100.1^d—15^d, marutvān no bhavaty indra ntī.

1.100.11^c (Rjraçva, or others; to Indra)

sá jāmibhir yat samājati mīlhe jāmibhir va puruhota évāih,
apām tokāsyā tánayasya jeṣé _{marutvān no bhavaty indra ntī,}

see refrain, 1.100.1^d 15^d

6.44.18^c (Çamyu Bārhaspatya; to Indra)

asu smā no maghavann indra pr̥tsv _{asmābhyān māhi vātīvaḥ sugānī}
_{kaḥ,} see 1.102.4^c

apām tokāsyā tánayasya jeṣé indra sūrin kṛṇuḥ smā no ardhām.

For the meaning of the repeated páda see Bergaigne, ii. 177, note, 185, note; for 6.44.18, NOLAN, Bezz. Beitr. vii. 233.

1.100.12^b (Rjraçva Varsagira, and others; to Indra)

sa vajrabhīd dasyuhā bhīmā ugrāḥ sahāsracetāḥ çatánitha f̥bhvā,
camr̥tō ná çávasā pāñcajanya _{marutvān no bhavaty indra ntī,}

see refrain, 1.100.1^d—15^d

10.69.7^b (Sumitra Badhryaçva; to Agni)

dirghátantur br̥háuksayām agnīḥ sahāsrastarīḥ çatánitha f̥bhvā,
dyumān dyumātsu n̥bhīr m̥jyamānāḥ sumitrēsu didayo devayātsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution *sahāsracetāḥ çatánithaḥ* in 1.100.12 is superior and prior to the inept sequence *sahāsrastarīḥ çatánithaḥ* in 10.69.7. The change in the latter stanza is due to the suggestion of *br̥háuksā* in páda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç canā çávaso ántam āpuḥ: 1.167.9^b, arátāc cic çávaso, &c.]

1.100.19 (Ṛjraçva; to Indra) =

1.102.11 (Kutsa; to Indra)

viçvâhéndro adhivaktâ no astv âparihvṛtâḥ sanuyâma vâjam,
tân no mitró váruṇo māmahantām âditiḥ sindhur prthivî utâ dyâuh.

cf. refrain, 1.94.16^{od} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.1^{d-7d}, marútvantaṁ sakhyâya havâmahe.

1.101.8^d, 9^b, tvayî havîç cakṛmâ satyarâdhaḥ (9^b, brahmavâhaḥ).

1.102.4^c (Kutsa; to Indra)

vayām jayema tvāya yujâ vṛtam asmâkam âñçam úd avâ bhāre-bhare,
asmâbhyam indra vārivaḥ sugām kṛdhi prâ çātrṇām maghavan vṛṣṇyâ ruja.

6.44.18^b (Çamyu Bārhaspatya; to Indra) •

asû smâ no maghavan indra prtsv âsmâbhyam mâhi vārivaḥ sugām
kaḥ,

apām tokāsyā tānayasya jeṣâ, indra sūrīn kṛṇuhî smâ no ardhām.

cf. 1.100.11^c

[1.102.8^c. âtrdām viçvam bhūvanam vavakṣitha: 1.81.5^c, âti viçvam vavakṣitha.]

1.102.8^d (Kutsa; to Indra)

triviṣṭidhātu pratimānam ôjasas tisrô bhūmīr nrpate trīpi rocanâ,
âtrdām viçvam bhūvanam vavakṣith, âçatrūr indra janûṣâ sanâd asi.

cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva; to Indra)

abhrâtrvyô anû tvām ânâpir indra janûṣâ sanâd asi,
yudhéd âpitvām ichase.

RV.10.133.2^c (Sudâs Pāijavana; to Indra)

tvām sindhuṁr âvasrjo 'dharîco âhann âhim,
âçatrūr indra jajñiṣe, viçvam puṣyasi vāryam, tām tvâ pāri ṣvajâmahe
nâbhantām anyakṣam jyakâ âdhi dhānvasu.

cf. d: 1.89.9^b; fg: refrain, 10.133.1^{ff}

Grassmann renders 8.21.13: 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra und Verwandtschaft auch; durch Kampf begehrt Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den geführten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent: ânâpih, as well as âçatrūh, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively: 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{od} see under 1.81.5^{od}; for the repeated pāda cf. also 8.15.10^b, mâhhiṣṭha indra jajñiṣe.

1.103.11 = 1.100.19.

1.103.2* (Kutsa ; to Indra)

sá dhārayat prthivīm paprāthac ca vājreṇa hatvā nu apah asarja,
 āhann āhim ābhinaś sauhinaṁ vy āhan vyaśaṁ maghavaṁ śacibhiḥ.

2.15.2^o (Grtsamada ; to Indra)

avañcé dyām astabhāyad brhāntam ā rodasv apraṇat antārikṣam,
 sá dhārayat prthivīm paprāthac ca somaśya tá mada indraś ceṭāta.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vrtra) with his bolt he released the waters. He slew the dragon, cleft Rauhina ; Maghavan slew Vyaśaṁ with might.' The theme of the first páda is none too sympathetic with the rest of the *ṛgveda*. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 2.44.3), and loose link of motifs is one of the standard failings of the RV. But the other stanza shows the same páda closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2. 'On no timbers (resting in) be supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and, he sequence dyām, antārikṣam, prthivīm intentional and original.

1.103.7^d : 1.52.15^b, viśve devāso amadann ānu tvā.

1.104.1* (Kutsa ; to Indra)

yóniṣ ṭa indra niśáde akāri tám ā ní śda svāno nárvā,
 vimūcyā vāyo 'vasāyācāvan doṣā vaster vāhityasah prapitve.

7.24.1* (Vasiṣṭha Maitravaruṇi ; to Indra)

yóniṣ ṭa indra sádane akāri tám ā nṛbhiḥ puruḥnta prá yāhi,
 āso yāthā no 'vitú vṛdhé ca dādo vāsāni mamādaḥ ca somāhi.

On sundry aspects of 1.104.1 (especially the word prapitve) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS.* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *KV. Noten*, p. 98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhir indra mā párā dā mā naḥ priyā bhojanāni prá moṣṭh,
 andā mā no maghavañ chakra nīr' bhen mā naḥ pátra bhet sahajānuṣāpi.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhi rudra mā párā dā mā te bhama prásitau hīlītāśya,
 ā no bhaja barhiṣi jivaçānsé ŷnyām páta svastibhiḥ sādā naḥ.]

or refrain, 7.1.20^d ff.

One may fancy that the repeated páda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the páda 10.128.8^d, indra mā no rīçāno mā pára dāh.

[1.104.8^c, uruvyācā jāthára ā vṛṣasva ; 10.96.13^d, satrū vṛṣāñ jāthára. &c.]1.105.1^e—18^e, vittāni me asyā rodasī.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amī yé devā sthāna triṣv ā rocané divāḥ,

kād va ṛtām kād ānṛtaṁ kvā prānā va āhutiṛ ṽvittām me asyā rodasiṛ,

☞ refrain, 1.105.1^a–18^a

8.69.3^d (Priyamedha Āṅgīrasa; to Indra)

tū asya sūdadohasaḥ ṽsomaṁ ṛṇanti pṛṇayaḥ,

☞ 1.84.11^b

jānman devānām viṣas triṣv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kṛtik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

mūṣo ná çignā vy ādanti mādhyā stotāraṁ te çatakrato ṽvittām me asyā rodasiṛ,

☞ refrain, 1.105.1^a–18^a

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

nī bād hate āmatir nagnāta jāsur vér ná veviyate matiḥ.

10.33.3^{ab} (The same)

mūṣo ná çignā vy ādanti mādhyā stotāraṁ te çatakrato,

sakṛt sū no maghavann indra mṛṇayādāḥ pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravaṣa, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravaṣa, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmans in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Gūṇādhyā et la Brāhmkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet.

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god) Indra, who hast a hundred wisdoms. Once, pray, O pious Indra, take pity on me, be now as a father to me.'

Ludwig, Nachrichten des Rig- und Atharvaveda, p. 16, 'wie die mäuse çīṇafrüchte (oder phallusideole) so verzehren mich sorgen.' Siml. in Brunnhofer, Beitr. xxvi. 107 ff., takes çīṇā in the sense of 'penis'. Very improbable. Nirukta 4.6 explains çīṇā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçcām esa svabhāvo yac che paṇi bhakṣayanti. Cf. Zimmer, Altindisches Leben, p. 65.

Regarding the natural history of the comparison, I have consulted Professor H. B. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912):

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

agne tāva tyāḍ ukthyaṁ devéṣv asty āpyam,

sā naḥ sattó manuṣvād á devān yakṣi viduṣtaro , vittāṁ me asya rodast.

6^{or} refrain, 1.105.1^c—18^c

8.10.3^d (Pragātha Kaṇva; to Aṇvins)

tyā nv aṇvinā huve sudānsasā grbhé krtá,

yáyor ásti prā naḥ sakhyāṁ devéṣv ádhy āpyam.

Cf. the páda 8.27.10^b, devāso ásty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā viduṣtarah,

agnir havyá suṣūdati devó devéṣu médhīro , vittāṁ me asyā rodast.

6^{or} refrain, 1.105.1^c—18^c

1.142.11^{cd} (Dirghatamas Āucatya; to Agni)

avasrjānn ūpa tmānā devān yakṣi vanaspato,

agnir havyá suṣūdati devó devéṣu médhīrah.

1.188.10^a (Agastya; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyaḥ sṛja,
 agnīr havyāni siṣvadat.

For pāda 1.105.14^a cf. 8.29.2^b, antār devēṣu mēdhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)
 asāu yāḥ pānthā ādityó divi pravācyam kṛtāḥ,
 ná sá devā atikráme tām martāso ná paçyatha vittām me asyā rodasi,

☞ refrain, 1.105.16^a–18^a

2.22.4^c (Gṛtsamada; to Indra)
 táva tyān náryam nṛtō 'pa indra prathamām pūrvyām divi pravācyam
 kṛtām,
 yád devāṣya cāvassā prāriṇa āsum riṇānn apāḥ,
 bhūvad viçvam abhy ádevam ójassā vidád ūrjam çatākratur vidád iṣam.

For the metre of 2.22.4 see Oldenberg, Prol. 115; RV. Noten, p. 206; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iil. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgegen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias: 'jener pfad des Āditya am himmel ist zu etwas berühmtem gemacht; ihr götter, ihr überschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pūṇca uksāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rátham ná durgūd vasavaḥ sudānavo viçvasmān no áñhaso nīṣ
 pipartana.

1.106.2^a (Kutsa; to Viṣve Devāḥ)
 tá ādityā á gatā sarvátātaye bhūtá devā vṛtratūryeṣu çambhūvaḥ,
 rátham ná durgūd vasavaḥ sudānavo viçvasmān no áñhaso nīṣ pipartana.

☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka; to Viṣve Devāḥ)
 tá ādityā á gatā sarvátātaye vṛdhé no yajñām avatā sajosasaḥ,
 bhāspātīm pūṣāṇam açvínā bhāgam svasty agnīm samidhanām ímahe.

1.106.7^{ab} (Kutsa; to Viṣve Devāḥ)
 devāir no devy āditir ni pātu devás trātā trāyatām āprayuchan,
 tán no mitró váruṇo māmahantām āditih síndhuḥ pṛthivī utá dyāuḥ.

☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya varuṇasya dhāsm, ārhāmasi pranyasin sūn agnēḥ.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^a.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasām sāmabhi stuyāmanāḥ, cf. 1.107.2^a
indra indriyāir marūto marūdbhir ādityāir no āditiḥ pārma yaṇsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trīr āhan savitāḥ savāso divō-dive sūubhagam asuvanti,
indro dyāvaprthivī sindhur adbhir ādityāir no āditiḥ pārma yaṇsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsubhīḥ pāri pātu no gāyam ādityāir no āditiḥ pārma yaḥatu,
rudrō rudrēbhir devō mṛṣayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvalu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from asuvanti, and changing the latter to ā suvanti : 'die trunkopfer für dich, o Savitar, die dreimal des tages statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṇsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv asmā āditiḥ pārma yaṇsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na indras tát varuṇas tát agnis tát aryamā tat savitā cāno dhāt,
tán no mitró varuṇo māmāhantām āditiḥ sindhuḥ prthivī utā dyāuḥ.]

cf. refrain, 1.94.16^{ol} ff.

6.49.14^b (Rjicvan Bharadvāja ; to Viṣve Devāḥ)

tán nō 'hir budhnyō adbhir arkāis tát párvatas tát savitā cāno dhāt,
tát śadhīrbhir abhī rātiśācc bhāgāḥ pūramdhir jinvalu pra rāye.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragñi citrātamo rātho vām abhī viṣvāni bhūvanāni cāṣṭe,
ténā yatañ sarātham tasthivāns, ātha sōmasya pibatam sutāsya.]

cf. refrain, 1.108.5^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vām cākṣur varuṇa suprātikam devāyor eti sūryas tatanvān.
abhī yō viṣvā bhūvanāni cāṣṭe sá manyūm mārtyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18*, vīcāvāny anyo bhūvanbhiṣāṣṭe.

1.108.1^d, 6^d–12^d, āthā sōmasya pibatām sutāsya; 1.108.5^d, tébbih sōmasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakrīthe hi sadhryān nāma bhadrām sadhrīcīnā vṛtrahāṇā utā sthah,
tāv indrāgni sadhryāñca niśādyā vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām,
idām vām āndhaḥ pāriṣiktam asmāc 1śādyāsmīn barhiṣi mādayethām.]

6.65.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sāmiddheṣv agniṣv ānajanā yatāsrucā barhī u tistirāṇā,
tivrīḥ sōmāḥ pāriṣiktebbhir arvūg éndrāgni sāumanasāya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u sū sōmasutim ūpa na éndrāgni sāumanasāya yātam,
nū cid dhī parimannūthe asmān ā vām cācyadbhir vavṛtiya vājāḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, ātah pāri vṛṣṇāv ā hi yātām.

1.108.12^b (Kutsa; to Indra and Agni)

yud indrāgni ūdita sūryasya mādhye divāḥ svadhāyā mādāyethe,
1ataḥ pāri vṛṣṇāv ā hi yātām āthā sōmasya pibatām sutāsya.]

6. c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (Çaṅkha Yāmāyana: to the Fathers)

yé agnidagdha yé ānagnidagdha mādhye divāḥ svadhāyā mādāyante,
tebbih svarūḥ āsunrtim etām yathāvacām tanvām kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitārah, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa: to Rbhus)

ṛbhūr na indrah cāvasā nāvīyan ṛbhūr vājebhir vāsubhir vāsura dadīh,
yuṣmākam devā āvasāhani priyē 'bhī tiṣṭhema pṛtsutīr āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākam devā āvasāhani priyā ijanās tarati dvīṣaḥ,
prā sā kṣāyam tirate vī mahīr īṣo yó vo vārāya dācati.]

7.59.2^{od}

[1.110.9^a, vājebhir no vājasātav aviddhi : 6.44.9^d, dhānasya satāv asamān aviddhi.]
Cf. 2.30.8.

1.112.1^d—23^d, tābhir a su ūtibhir aṣvinā gatam.

1.112.5^b (Kutsa ; to Aṣvins)

yābhi rebhām nivṛtam sitām adbhya ūd vāndanam ārayataṁ svār dṛṣṭe,
yābhih kṛpām prā sāsantam āvataṁ , tābhir a su ūtibhir aṣvinā gatam.]

see refrain, 1.112.1^d—23^d

1.118.6^a (Kaksivat Dairghatamasa ; to Aṣvins)

ūd vāndanam ārataṁ dāśanābhir ūd rebhām vṛta vṛṣṇa cātibhih,
niṣ ṭaugryām parayathaḥ samudrāt pūnaḥ cyaṇvāsam cakathur yu .

[1.112.8^c, yābhir vārtikām grasitām amuñcatam : 10.39.13^d, yuvām cātibhi.
grasitām amuñcatam.]

1.112.20^b (Kutsa ; to Aṣvins)

yābhih cāntatī bhāvatho dadācuṣe bhujyūm yābhir āvatho yābhu ādhrigum,
omyāvatīm subhāram ṛtastubham , tābhir a su ūtibhir aṣvinā gatam.]

see refrain, 1.112.1^d—23^d

8.22.10^a (Sobhari Kṛpva ; to Aṣvins)

yābhih pakthām āvatho yābhir ādhrigum yābhir babhrūm vijosāsam,
tābhir no makṣū tūyam aṣvinā gatam bhisaṣyātam yad āturam.

1.112.24^d : 1.34.12^d, vṛdhē ca no bhavataṁ vājasātav.

1.113.4^a : 1.92.7^a, bhāsvatī netrī sūñtānām.

1.113.4^d—6^d, uṣā ajigur bhuvanāni viṣva.

1.113.7^{a+d} (Kutsa ; to Uṣas)

eṣā divo duhitā prāty adarṣi vṛchānti vuvatiḥ cūkrāvāsāh,
viṣvasyōḥānā pāṛthivasya vāsava ūṣo adyēhā subhage vy ūcha.

1.124.3^a (Kaksivat Dairghatamasa ; to Uṣas)

eṣā divo duhitā prāty adarṣi jyōtir vāsānā samana purastāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva nā dīḥo minati.] see 1.124.3^d

1.123.13^c (Kaksivat Dairghatamasa ; to Uṣas)

ṛtāsya raṇmīm anuyāchamānā bhadram-bhadram krātum asmāsu dīhehi,
ūṣo no adyā suhāvā vy ūchāsmāsu rīyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,
and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uṣas)

vy āñjibhir divā ūtasv adyāud āpa kṛṣṇām nirṇijam devy āvali,
prabodhayānty aruṇebhir aṣvair eṣā yāti suyūjā rāthēna.

4.14.3^d (Vāmadeva Gautama; to Uṣas)
avāhanty aruṇīr jyōtiṣāgān mahī citrā raçmibhiḥ cékitānā,
prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.113.15^{ed} (Kutsa; to Uṣas)
avāhanti pōṣya vāryaṇi citrām ketūm kṛṇute cékitānā,
iyūṣiṇām upamā çāçvatīnām vibhātīnām prathamōṣā vy āçvāt.

1.124.2^{ed} (Kakṣvat Dairghatamasa; to Uṣas)
āminatī dāivyāni vratāni praminatī manuṣyā yugāni,
iyūṣiṇām upamā çāçvatīnām āyatīnām prathamōṣā vy ādyāt.
a : 1.92.12^c; b : 1.92.11^c

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa; to Uṣas)
ūd īrdhvaṁ jīvo āsur na āgād āpa prīgāt tāma ā jyōtir eti,
āraik pānthām yātave sūryayāganma yātra pratīfānta āyuh.

8.48.11^d (Pragātha Kaṇva; to Soma)
āpa tyā asthur ānirā ūmivā nīr atrasan tāmiṣtir ābhāiṣuh,
ā somo asmān aruhad vīhāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)
idām pitró marūtām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,
rīṣvā ca no amṛta martabhōjanam, tmāne tokāya tānayāya mṛṣa.

cf. 7.45.3^d

2.33.14^d (Grtsamada; to Rudra)
pāri ṇo hetī rudrāsya vṛjyāḥ, pāri tveṣāsya durmatīr mahī gāt,
āva sthirī maghāvadbhyas tanuṣya mīdhvas tokāya tānayāya mṛṣa.
cf. 2.33.14^d

Cf. 7.45.3^d martabhōjanam ādha rāṣate nah, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stōmān paçupā ivākaram: 10.127.8^a, ūpa te gā ivākaram
(. . . stōmam).]

[1.114.10^c, mṛṣā ca no ādhi ca brūhi deva: 1.35.11^d, rākṣā ca, &c.]

1.115.1^{c+d} (Kutsa; to Sūrya)
citrām devanām ūd āgād ānikam cākṣur mitrāsya vārunasyāgnēḥ,
āprā dyāvāpṛthivī antārikṣam sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2^c (Vāmadeva Gautama; to Savitar-Sūrya)
urdhvāni ketūm savitā devō açrej jyōtir viçvasmāi bhūvanāya kṛṇvān,
āprā dyāvāpṛthivī antārikṣam vī sūryo raçmibhiḥ cékitānāḥ.
cf. 1.92.4^c

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

śā retodhā vṛsabhā ṣaṣvatīnām, tāsminn ātmā jágatas tasthūṣaḥ ca,

tān ma ṛtām pātu ṣatācāradaya jyānān pāta svastībhiḥ sadā nah.

For 3.56.3^d
or refrain, 7.1.10^d ff.

1.115.8^d (Kutsa; to Usas)

bhadrá ācva naritāḥ sūryasya citrá itagva anumādyasaḥ,

namasyānto divā ā prētham asthuh pári dyāvāprthivi yanti sadyāḥ.

3.58.8^d (Viçvāmītra; to Aṣvins)

ācvinā pári vām īṣaḥ puruṣéir ityūr gīrbhīr yatamaḥ aradhrāḥ,

rātho ha vām ṛtān ādriñtāḥ pári dyāvāprthivī jāti sadyāḥ.

For 3.58.8 cf. Geldner, *Ved. Stud.* iii. 14, yatamāḥ means 'keep safe', 'keep in line with'

1.115.4^c, yadéd āyukta naritāḥ sadhasthāt: 7.60.3ⁿ, āyukta sapta naritāḥ, &c.]

Group 12. Hymns 116-126, ascribed to Kakṣivat Dāirghatamasa

1.116.7^{a+d} (Kakṣivat Dāirghatamasa; to Aṣvins)

yuvām narā stuvatē pajriyāya kakṣivate aradattān pūramdhim,

kārotaric chaphād ācvasya vṛṣṇaḥ ṣatām kumbhān asificatān mādhyāḥ.

1.117.7^a (The same)

yuvām narā stuvatē kṛṣṇiyāya viṣṇavām dadathur viçvakāya,

ghōṣāyāni cit pitṛsude durone pātīm jūryantya aṣvinav adattam.

1.117.6¹ (The same)

tād vām narā cāṇsyām pajriyēṇa kakṣivatā nāsatyā párijman,

çaphād ācvasya vājīno jānāya ṣatām kumbhān asificatān mādhyāḥ.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the pāda 1.116.23^a, avasyatē stuvatē kṛṣṇiyāya.—See Geldner, *Rigveda Kommentar*, p. 18.

1.116.16^a (Kakṣivat Dāirghatamasa; to Aṣvins)

ṣatām meṣān vṛkyē cakṣadānām ṛjṛācvañ tām pitāndham cakāra,

tasmā akṣī nāsatyā vicākṣa ādhattām dasā bliṣajav anarvān.

1.117.17^a (The same)

ṣatām meṣān vṛkyē māmahānām tām prāpītam ācivena pitṛā,

ākṣī ṛjṛācve aṣvināv adhattām jyōtir andhāya cakrathur vicākṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivāt Dairghatamasa; to Aṣvins)

yó vām aṣvinā mánaso jáviyān ráthah sváçvo víça ajígati,
yéna gáothathāḥ sukfto duroṇám téna narā vartír asmábhyam yátam.

1.183.1^c (Agastya; to Aṣvins)

tám yuñjathāḥ mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráh,
yénopayáthāḥ sukfto duroṇám tridhātunā patatho vír ná parṇāih.

Cf. yátām aṣvinā sukfto duroṇám, 4.13.1^c.—For the expression mánaso jáviyān see under 1.118.1^d.

1.117.6^d, çatām kumbhān asiñcatām mādhunām: 1.116.7^d, çatām kumbhān asiñcatām sūrāyah.

1.117.7^a, yuvām narā stuvatē kṛṣṇiyáya: 1.116.7^a, yuvām narā stuvatē pajriyáya.

1.117.9^b (Kakṣivāt Dairghatamasa; to Aṣvins)

purú várpañsy aṣvinā dúdhānā ní pedáva ūhathur āçúm āçvam,
sahasrasām vājinam āpratitam ahihānam çravasyām tárutram.

7.71.5^b (Vasiṣṭha; to Aṣvins)

yuvām cyāvanam jarāso 'mumuktaḥ ní pedáva ūhathur āçúm āçvam,
nir āñhasas tāmasa spartam ātrīm ní jāhuṣām çithiré dhātām antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^b, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means. 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣān vṛkyē māmālānām: 1.116.16^a, çatām meṣān vṛkyē cakṣadanām.

1.117.20^d (Kakṣivāt Dairghatamasa; to Aṣvins)

ādhenum dusrā staryāḥ viçaktām āpinvatām çayāve aṣvinā gām,
yuvām çatibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yóṣām.

10.39.7^b (Ghoṣā Kakṣivati; to Aṣvins)

yuvām ráthena vimadāya çundhyúvam ny ūhathuḥ purumitrāsya yóṣaṇām,

yuvām havām vadhrimatyā agachatām yuvām sūṣutīm cakrathuḥ purāndhaye.

For sūṣutīm in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣivat Dairghatamasa; to Aṣvins)

yavām vṛkoṇaṣvinaṁ vapantōṣaṁ duhanta mānuṣaya daśā,
abhi dāsyūn bakureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitravaruṇi; to Vaiṣvānara)

tvē asuryān vasaṁ ny ṛṇvan krātum hi te mīraṇaḥo juṣānta,
tvām dāsyūr ōkaṣa agnā āja urd jyōtir janāyann āryāya.

For 1.117.21 see Müller, OST. 1. 271, note 1.4; Oldenberg, RV. Noten, p. 113. For other references. For pāda 1.117.21^a cf. 8.22.6^a, yavām vṛkoṇa karṣatbāḥ; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣivat Dairghatamasa; to Aṣvins)

sada kavi sumatim ā cake vān viçvā dhiyo ṣvinaṁ prīṣṇaiḥ mṛ,
asmē rayīm nāsatyā bṛhātām apatyasācam ṣṛṭyām raráthām.

6.72.5^b (Bharadvāja; to Indra and Soma)

indrāsomā yuvān āṅgā tarutram apatyasācam ṣṛṭyām raráthe,
yuvān ṣuṣmānā maryaṁ carṣanibhyaḥ sān viyathuḥ prtanāsācam ugrā.

Grassmann translates 6.72.5^a, 'Ihr, Indra-Soma, ihr allein verleiht die große kraft, beruhmt, kinderreiche', that is, he makes the adjectives to pāda b agree with ṣuṣmān in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr furwar geht sigenden, auf die kinder übergehenden, ruhmvollen [reichum]'. Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s.v. ṣṛṭya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṣṛṭya, something like German 'protzig', is a kind of fencing of rays (cf also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayīm, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tarutram with rayīm in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣivat Dairghatamasa; to Aṣvins)

etāni vām ṣvinaṁ vīryāni pra pūrvyāny ayavo vocan,
brāhma kṛṇvānto vṣṇāṇā yuvabhyām suvirāso vidatham ā vadema.

2.39.8^a (Grtsamada; to Aṣvins)

etāni vām ṣvinaṁ vārdhanāni brāhma stomaṁ grtsamodāso akran,
tāni narā juṣaṇōpa yātān bṛhād vadema vidāthe suvirāḥ,

or refrain, 2.1.16^d ff.

2.12.15^d (Grtsamada; to Indra)

yāḥ sunvatē pacate dudhrā ā cid vājām dardarṣi sa kilāsi satyāḥ,
vayām ta indra viçvāha priyāsah, suvirāso vidātham ā vadema.

or 2.12.15^c

8.48.14^d (Pragātha Kāṇva; to Soma)

trātaro deva ādhi vocata no mā no nidrā iṣata mota jālpih,
vayām sōmasya viçvāha priyāsah, suvirāso vidātham ā vadema.

or 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., bṛhād vadema vidāthe suvirāḥ.

1.118.1^b: 1.35.10^b, *sumṛīṭkāḥ svāvaṇ yātv arvāṇ.*

1.118.1^d (Kakṣivāt Dairghatamasa; to Aṣvins)

ā vām rātho aṣvina ḥyenāpatva [sumṛīṭkāḥ svāvaṇ yātv arvāṇ,] 6. 1.35.10^b
yó mártasya mánaso jáviyān trivandhuró vṛṣaṇā vātarañhāp.

1.183.1^b (Agastya; to Aṣvins)

tām yuñjathām mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricaṅkrāḥ,
[yónopayāthāḥ sukṛto duroṇām,] tridhātunā patatho vír ná parñāih.

6. 1.117.2^o

See under 1.35.10^b.—For the expression mánaso jáviyān see under 1.117.2^o.

1.118.3^{abcd} (Kakṣivāt Dairghatamasa; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ṛṇutam ḥlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāp.

3.58.3^{abcd} (Viçvāmitra; to Aṣvins)

suyūgbhir áqvāih suvṛtā ráthena dásrāv imám ṛṇutam ḥlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāp.

For pravádyāmanā . . . ráthena cf. 1.181.3; 5.31.1.

1.118.4^d (Kakṣivāt Dairghatamasa; to Aṣvins)

ā vām ḥyenāso aṣvinā vahantu ráthe yuktāsa ācūvaḥ patañgāih,
yó aptūro divyāso ná gṛdhra abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja; to Aṣvins)

ā vām váyo 'ḥvaso váhiṣṭhā abhí práyo nāsatyā vahantu,

[prā vām rátho mánojavā asarjī,] sūh prkṣā isidho ānu pūrvīh. 6. 6.63.7^o

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408; for prkṣā Fischel, Ved. Stud. i. 96.

1.118.6^a, úd vāndanam áiratham dānsānbhiḥ: 1.112.5^b, úd vāndanam áirayatham svār dr̥ḡá.

1.118.9^a (Kakṣivāt Dairghatamasa; to Aṣvins)

yuvám ḥvetám pedáve indrajútam ahihánam aṣvinādhattam áqvam,
johútram aryó abhiḥbhitim ugrám sahasrasām vṛṣaṇam vídvāṅgam.

10.39.10^a (Ghoṣā Kakṣivati; to Aṣvins)

yuvám ḥvetám pedáve 'ḥvināqvam navābhir vājāir navatī ca vājīnam,
carkṛtyam dadhathur drāvayātsakham bhāgam ná nṛbhyo hávyam
mayobhuvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atīḥyena saḥ-grāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laßt zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel cakṣtyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.110.10). The expression johūtram aryāḥ is paralleled even more closely by cakṣtyam aryāḥ in 4.38.2; cf. also havyo aryāḥ in 1.116.6. I cannot agree with Geldner, Ved. Stud. iii. 77, that cakṣtyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that havyo aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Le Rigueur du Rig-Veda*, p. 170, and Oldenberg, *ZDMG*, liv. 178, are right in translating johūtram aryāḥ and cakṣtyam aryāḥ by 'he is to be praised or called by the poor'. *ari* is in these passages synonymous with sūri and maghavan: cakṣtyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Not also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^d (Kakṣivat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tubhyām pāyo yāt pitarāv anītmān rādhah suréśa turéno bhūraṇyā
quci yāt te rókṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

10.61.11^d (Nabhanedistha Mānava; to Viṣve Devāḥ)
makṣū kanīyāḥ sakhyān nāvīyo rādho na réta ptām it turāṇyan,
quci yāt te rókṇa āyajanta sabardūghāyāḥ pāya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣū kanīyāḥ sakhyān nāvagvāḥ.

1.121.13^b (Kakṣivat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tvam sūro harito rāmāyo nṛṇa bhārao cakrām étaṣo nāyām indra,
prāsyā pāraṇi navatīm nāvyanām api kartān avartayo 'yajyun.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraḥ cid rātham pūritakmyayām pūrvaṁ karad uparān jojuvānsam.
bhārao cakrām étaṣaḥ sām riṇāti puró dádhāt sanisṇyati krātum nah.,
6.4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇa in 1.121.13^a (why, after all, not accusative, if such expressions as hārayo vṣaṇaḥ, 6.44.19, 10.112.2, are to be trusted?); with nāyām in 1.121.13^b; and, above all, with the difficult legend of Étaṣa and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161-163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tán no viṣve varivasyantu devāḥ.

1.122.6^a (Kakṣivat Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
ṣrutām me mitrāvaruṇā hāvemótā ṣrutān sūdane viṣvātaḥ sām,
ṣrutó nah ṣróturātīḥ suṣrótūḥ suksétra sīndhur adbhāḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā baháva sisṛtaṁ jiváse na ũ no gávyūtim ukṣataṁ ghr̥tēna,

cf. 3.62.16^{ab}

ũ no júne çravayataṁ yuvāna çrutāṁ me mitrávaruṇā hávemā.

Grassmann renders 1.122 6^{cd}, 'Der gern erhört, Gehör uns schenkt, erhört uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Ápas'. The entire stanza with its hysterical repetition of root çru is secondary clap-trap, its last páda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksṣṭrā naḥ çṛṇavat sindhur addhiḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply çrōtu naḥ before suksṣṭrā. Neither compels. It is quite probable that such a versifex borrowed his first páda from the faultless stanza 7.62.5.

[1.122.11^b, çrōtā rájano amṛtasya mandráḥ ; 10.93.4^a, té ghā rájāno, &c.]1.123.5^b (Kakṣivat Dairghatamasa ; to Uṣas)bhágsya svásā vāruṇasya jámr̥ uṣaḥ sūnṛte pr̥thamā jarasva,
paçcā sū daghyā yó aghásya dhātá jāyema tauṁ dakṣiṇayā ráthēna.7.76.6^d (Vasiṣṭha ; to Uṣas)prāti tvā stómair̥ itate vasiṣṭhā uṣarbudhaḥ subhage tuṣṭuvánsaḥ,
gávāṁ netrī vājapatnī na uchósaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dakṣiṇayā to dakṣiṇāyā(h), notwithstanding the expression rátho dakṣiṇāyā(h) in st. 1. The proposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot bakshesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; ápaçcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dakṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: bakshesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa ; to Uṣas)áçvāvātir̥ gómātir̥ viçvāvārā yátamānā raçmibhiḥ sūryasya,
parā ca yānti pūnar ũ ca yānti bhadrá náma váhamānā usásāḥ.5.4.4^b (Vasuçruta Átreya ; to Agni)jūśasvāgna ilāyā sajōśā yátamāno raçmibhiḥ sūryasya,
jūśasva naḥ samidham̐ jātaveda ũ ca devān̐ havirādyāya vakṣi.cf. 5.1.11^d1.123.13^c, ũso no adyā suhāvā vy ũcha : 1.113.7^d, ũso adyēhá subhage vy ũcha.1.124.2^a : 1.92.12^c, áminatī dūivyāni vratāni.1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.1.124.2^{cd} : 1.113.15^{cd}, iyūṣiṇām upamā çāçvatīnām ayatīnām (1.113.15^c, vibhātī nām) prathamóṣā vy ādyāt (1.113.15^d, āçvāt).

1.124.3^a: 1.113.7^a, eṣā divó duhitā prāty adarṣi.

1.124.3^{ol} (Kakṣīvat Dairghatamasa; to Uṣas)

eṣā divó duhitā prāty adarṣi, iyotir vāsānā sanimā purastāt,
ṛtāsyā pānthām ānv eti sādhu prajānativa na dāco mināt.

see 1.113.7^a

5.80.4^{ol} (Satyaṣravas Atreya; to Uṣas)

eṣā vyanti bhavati dvilburhā aviskravnā tanvām purastāt,
ṛtāsyā pānthām ānv eti sādhu prajānativa na dāco mināt.

10.66.13^b (Vasukarṇa Vāsukra; to Viṣve Devā)

dāivya hōtārā prathamā purohita, ṛtāsyā pānthām ānv emi sādṛṣyā,

[see 2.3.7^a

kṣōtrasya pātim prātiveccm; imahe viṣvān devān amītañ apryuchata].

We have not the means of deciding which of the two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are well knit together as to preclude their having been composed in the first place separately, straight does she (the daughter of Heaven, Uṣas) go along the path of ṛta (divine law), as one who knows (the way) she does not miss the directions'. Now 10.66.13^b was a sādṛṣyā, neat jagati variant for the tristich cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^b in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach der weg der ordnung.' Grassmann, not unanalogously, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les doux sacrificateurs divins, les premiers purohita sur le chemin du rta'. I do not regard these translations as correct, first, because they impose a different meaning upon anv emi in 10.66.13 from that of anv eti in 1.124.3; 5.80.4; secondly, because anv + I does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, upa prāyanti, and ānu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsyā pānthām ānv emi sādṛṣyā is a parenthesis suggested by the ritualistic dāivya hōtārā prathamā purohita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7; 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie védique*, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlvī, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivya hōtārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣīvat Dairghatamasa; to Uṣas)

pūrve ārdhe rājaso apyāsya gāvām jānītry akṛta prā ketum,
vy à prathate vitarām vāriya śbhā prnānti pitrōr upāstha.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jamadagnya; Āpriyah. here

Barhis)

prācinām barhiḥ pradiṣa prthivya vāstor asyā vrjyate āgre āhnām,
vy à prathate vitarām vāriyo devēbhyo āditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.5, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (√varj, 'work', cf. I.E. varǵ = Avestan varəz. Gr. *féry*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vāstor asyāh* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vāstor asyāh* (acc. *usāsah*), because this brings on the motif of Uṣas. So, correctly, Grassmann, II. 389; Geldner, *Ved. Stud.* I. 153; cf. also Bergaigne, III. 160. Now the remaining barhis-stanzas of the *Āpri* hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, *vāstor asyā vrjyate āgre āhnām*, which introduces Uṣas in person. See *vāstor usāsah*, or *usāsām* 1.79.6; 7.10.2; and *āgre āhnām* in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (*devabarhis*, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (Kakṣivat Dāirghatamasa; to Uṣas)

*abhrātēva puṁsā eti pratiśī gartārūg iva sanāye dhānānam,
jāyōva patyā ucatī suvāsā uṣā hasrēva nī riṇte āpsaḥ.*

cf. 1.124.7^d

4.3.2^b (Vamadeva Gautama; to Agni)

*ayām yōniś cakrmā yām vayām te jāyōva patyā ucatī suvāsāḥ,
arvācināḥ parivito nī śidemū u te svapāka pratiśīḥ.*

10.71.4^d (Bṛhaspati Āṅgīrasa; to Jūṇa)

*utā tvaḥ pāgyan nā dadarṣa vācam utā tvaḥ ṣṛṇvān nā ṣṛṇoty enām,
uto tvasmāi tanvām vi sasre jāyōva patyā ucatī suvāsāḥ.*

10.91.13^d (Aruṇa Vaitahavya; to Agni)

*imām pratināya suṣṭutīm nāvīyasīm vocēyam asmā ucatē ṣṛṇoty nah.
bhuyā āntarā hr̥dy āsya nispf̥ce jāyōva patyā ucatī suvāsāḥ.*

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the *verē* was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* I. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme *vāc*, 'the holy word', precursor of *brāhma*: 'There are some who are able to see, yet do not see *Vāc*; yea there are some who are able to hear *Vāc*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE* xlvii. 325 renders, 'This is the home which we have prepared for thee (acc. Agni, meaning, of course, Agni's hearth, *yōni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind, he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣāḥ hasrēva nī riṇṭe āpsaḥ: 5.80.6^b, yōseva bhadrā nī riṇṭe āpsaḥ.]

1.124.10^b (Kākṣīvat Dairghatamasa; to Uṣas)
prā bodhayoṣaḥ prṇatō maghony ābudhyamānāḥ paṇāyaḥ sasantu,
revād ucha maghāvadbhyo maghoni revāt stotrē jārayāntī.

4.51.3^o (Vāmadeva; to Uṣas)
uchāntīr adyā citayanta bhojān rādhodēyayoṣāso maghōnīḥ,
acitrē antāḥ paṇāyaḥ sasantv ābudhyamānās tāmaso vīmadhye.

The obscure word jārayāntī (Sāyana, sarvapṛāṇīnaḥ kṣapayāntī!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti viprāso matībhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revāt stotrē jārayāntī. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jāraya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transmute the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kākṣīvat Dairghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)
ūt te váyaç cid vasatē apaptan náraç ca yé pitubhājo vyūṣṭāu,
amā saté vahasi bhūri vāmām ūço devi dāçūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, ii. 449, impugn stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^a, nī sunvatē vahati bhūri vāmām.

Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vāsum sūnūm sāhaso jatāvedasam: 8.71.11^a, agnīm sūnūm, &c.]

1.127.2^{c+e} (Parucchepa Dāivodāsi; to Agni)
yājīṣṭham tvā yājamānā huvema jyēṣṭham āṅgirasam vipra manmabhir vipre-
bhiḥ çukra mēnmabhiḥ,
pārijmānam iva dyām hōtāraḥ carṣanīnām,
çociṣkeçam vṛṣaṇam yām imā vīçaḥ prāvantu jutāye vīçaḥ.

8.60.3^d (Bhargha Pragātha ; to Agni)

āgne kavīr vedhā asi hōtā pavaka yāksyah,

mandrō yājñātho adhvarōv īdya, viprebhiḥ çukra māmabhiḥ. 8.4.7.1^b

8.23.7^b (Viçvamanas Vaiyaçva ; to Agni)

agnīm vaḥ pūrvyām huve hōtāraṁ carṣaṇinām,

tām ayā vācā gr̥ṇe tām u va stuḥe.

8.60.17^d (Bhargha Pragātha ; to Agni)

agnim-agnīm vo ādhrigum̐ huvēma vṛktābarhiṣaḥ,

agnīm hitāprayasaḥ çaçvatīsv ā hōtāraṁ carṣaṇinām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Āgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden Liedern'. (Grassmann, like Oldenberg, 'mit weisen Liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra māmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdya with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . ṛtate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hōtāraṁ carṣaṇinām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)

viçvāsām tvā viçūm patīm havāmahe sārvasām samānām dāmpatiṁ bhujē satyā-
gīrvāhasām bhujē,

ātithīm mānuṣāṇām pitūr na yāsyaṣayā,

amī ca viçve amṛtāsa ā viāyo havyā devōsv ā vāyaḥ.

8.23.25^a (Viçvamanas Vaiyaçva ; to Agni)

ātithīm mānuṣāṇām eunūm vānaspatinām,

viprā agnīm āvase pratnām ṛtate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçvesām ātithir mānuṣāṇām.

1.127.9^{dc} (Parucchepa Dāivodāsi ; to Agni)

tvām agne sāhasā sāhantamaḥ çuṣmīntamo jayase devātātaye rayīr nā devātātaye,
çuṣmīntamo hi te mādō dyumnīntama utā krātuḥ,

ādha smā te pāri caranty ajara çruṣṭivāno nājara.

1.175.5^{ab} (Agastya ; to Indra)

çuṣmīntamo hi te mādō dyumnīntama utā krātuḥ,

vṛtraghnā varivovidā mañisṭhā açvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of mādā and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^e (Parucchepa Daivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paçuṣé nāgnāye stōmo babhūtv agnāye,
prāti yād im̐ haviṣman viçvāsu kṣāsu jōguve,
āgre rebhō nā jarata ṛṣṇām jūrjir hōta ṛṣṇām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetūnā prā yantam asmā ārcate,
çevāim̐ hī jaryām vām viçvāsu kṣāsu jōguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{ae} is to be rendered, 'when (the worshipper) who gives offerings has praised hī^a in all places'; 5.64.2^{cd}, 'for your praiseworthy kindness has been praised in all places'. The word sucetūnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91, its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Parucchepa Daivodāsi ; to Agni)

tām yajñasūdhā āpi vātayamasy ṛtāya pathā nāmasā haviṣmatā devātātā
haviṣmatā,
sā na ūjām upābhṛty ayā kṛpā nā jūryati,
yām mātariçvā mánave parāvato devām bhūh parāvatah.

10.70.2^c (Sumitra Badhryaçva ; Āpra, here to Naraçanśa)

ī devānām agrayūvehā yātu naraçānśo viçvārṇpebhīr āçvāih,
ṛtāya pathā nāmasā miyédho devōbhyo devātamaḥ suṣūdāt.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāh)

pāri cin mārto drāviṇām mamanyād ṛtāya pathā nāmasā vivāset,
utā svēna krātunā sāmī vadeta çrçyānsām dākṣām mánasā jagṛbhyaṭ.

For 1.128.2 see Oldenberg, SBE. xlv. 137 ; RV. Noten, p. 132. Max Müller, SBE. xxxii. 202, 437 ; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104 ; il. 44⁸.—The cadence nāmasā vivāset also in 6.16.4^d.

1.128.6^{e+g} (Parucchepa Daivodāsi ; to Agni)

viçvo víhaya aratīr vāsūr dadhe hāste dākṣiṇe tarāṇir nā çirathac chravasyāyā
nā çirathat,
viçvasmā id īṣudhyatē devatrā havyām ōhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnīr dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svārparam̐ devāso devām aratīm dadhanvire,
devatrā havyām ōhire.

8.39.6^d (Nābhaka Kāṇva ; to Agni)

agnīr jatā devānām agnīr veda mātānām apcyām,

agnīḥ sá dravinodā agnīr dvārā vy ūṛṇute svāhuto nāvīyāsā nābhantam
anyaké same.} çr refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in ōhiṣe (Padapāṭha, ā + ōhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ōhiṣe to wit : 'für jeden Bekendenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel ōhire (Padapāṭha, ā + ōhire) does not go to support that view ; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xli. 140, proposes the radical change to *viçvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viçvo vihāyā aratir vāsaur* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative vāsaur). So *Sāyana*; differently *Mādhava* to TB. 2.5.4.4. For *içudhyatē* see *Pischel*, Ved. Stud. i. 141; *Ludwig*, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas* to *dhūma ṛṇvati* (ūrṇute).

1.128.8^{a+b} (Parucchepa Daivodāsi; to Agni)

agnīm hótāram īlate vāsudhitīm priyām cētiṣṭham aratīm ny èrire havya-
vāhaṁ ny èrire,

viçvāyūm viçvavedasām hótāram yajatām kavim,

devāso raṇvām āvase vasuṇāvo gīrbhī raṇvām vasuṇāvaḥ.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

prā nū tyām vipram adhvarēsu sādhum agnīm hótāram īlate nāmobhiḥ,

ū yās tatāna rodasi ṛtēna nītyām mṛjanti vājīnaṁ ghr̥tēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

agnir id dhī pracetā agnir vedhāstama īṣih,

agnīm hótāram īlate yajñēsu mānuṣo viçah.

7.16.1^c (Vasiṣṭha Maitravaruṇi; to Agni)

enā vo agnīm nāmas, orjō nāpātam ā huve,

see 7.16.1^b

priyām cētiṣṭham aratīm svadhvarām viçvasya dūtām amṛtam.

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, āgno hótāram īlate. It does not seem necessary with *Arnold*, VM., p. 124, to read vāsudhitīm; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^a, pr̥kṣām ātyaṁ nā vājīnam: 1.135.5^c, āçūm ātyaṁ, &c.]

1.129.3^{1c} (Parucchepa Daivodāsi; to Indra)

dasmō hī śmā vṣṣaṇāṁ pīnvasi tvācam kām cid yāvīr arārum çura mārtyam
parivṛṇāksi mārtyam,

indrotā tūbhyām tad divō tad rudrīya svāyaçase,

mitrāya vocām vāruṇāya saprāthaḥ sumṛṇikāya saprāthaḥ.

1.136.6^{1c} (Parucchepa Daivodāsi; Liṅgoktadevatāḥ)

nāmo divo brhatō rodasi tūbhyām mitrāya vocām vāruṇāya mīlhūṣe
sumṛṇikāya mīlhūṣe,

īndram agnīm ūpa stuhi, dyukṣām aryamāṇam bhāgam,

see cf. 1.12.7^a

jyōg jīvantāḥ prajāya sacemahi sōmasyotī sacemahi.

For 1.129.3^a cf. *Max Müller*, SBE. xxxii. 142; *Pischel*, Ved. Stud. i. 109. For 1.129.3^{1c}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugroṭībhīḥ : 1.7.4^c, ugrā ugrābhīr utībhīḥ.

1.129.9^{a+c} (Paruccheṣa Dāivodāsi ; to Indra)

tvām na indra rāyā pāriṇasā yāhi pathān aneḥasā purō yāhi arakṣāsā.
sācasva naḥ parākā ā sācasvāstamīkā ā,
pāhī no durād arād abhiṣṭībhīḥ sādā pāhy abhiṣṭībhīḥ.

4.31.12^b (Vamadeva ; to Indra)

asmūn aviddhi viçvāhendra rāyā pāriṇasā,
asmān viçvābhīr utībhīḥ.

8.97.6^d (Rebha Kāçyapa ; to Indra)

sā naḥ sōmeṣu somapāḥ sūtēṣu çavasas pate,
mādāyasva rādhasā sunftavatendra rāyā pāriṇasā.

10.93.11^c (Tanva Partha ; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasavann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapaṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭībhīḥ sādā pāhy abhiṣṭībhīḥ ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^c, prā no rāyā pāriṇasā.

1.130.1^f (Paruccheṣa Dāivodāsi ; to Indra)

endra yahy ūpa naḥ paravāto nūyām āchā vidāthāniva sūpatir āstaṁ rūjeva
sūpatīḥ,

hāvāmahe tvā vayām prāyasvantāḥ sūtā sāca,
putrāso nā pitāraṁ vājasātaye māñhiṣṭhām vājasātaye.

8.4.18^d (Devātithi Kāṇva ; to Indra or Pṛṣan)

pārā gūvo yāvasam kāc cid aghrṇe nītyam rékṇo amartya,
asmākam pṛṣann avitū çivō bhava māñhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gautama ; to Indra)

nākiḥ pāriṣṭir maghavan maghāsyā te yād dāçūṣe dāçasyāsi,
asmākam bodhy ucāthasya coditā māñhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyam āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6^b (Paruccheṣa Dāivodāsi ; to Indra)

imām te vācam vasūyanta byāvo rātham nā dhīraḥ svāpā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,

çumbhānto jēnyam yathā vājeṣu vipra vājīnam,
ātyam iva çavase sātaye dhānā viçvā dhānāni sātaye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna ; to Agni)

etām te stōmam tuvijāta viprō rātham nā dhīraḥ svāpā atakṣam,
yādīd agne prāti tvām deva hāryāḥ svārvatrī apā enā jayema.

5.29.15^d (Gaurivṛti Çakṭya ; to Indra)

indra bráhma kriyámāṇā juṣasva yá te çaviṣṭha návyā ákarma,
vástreva bhadrá súkrṭā vastuyú ráthañ ná dhíraḥ svápā atakṣam.

The repetition of the word atakṣiṇuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated páda b, marks the composition of this rhyme páda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çámbaram : 1.56.6^b, árandhaya 'tithigvāya çámbaram ;
cf. 9.61.2^b.]

1.130.8^e (Parucchepa Daivodāsi ; to Indra)

indrāḥ samātsu yajamānam áryaṁ právad víçveṣu çatāmūtir ájiṣu svārmilheṣv
ájiṣu,

mánave çāsad avratān tvācam kṛṣṇām arandhayat,
dākṣan ná víçvaṁ tatṛṣṇāṁ oṣati ny árcasānam oṣati.

8.12.9^b (Parvata Kāvya ; to Indra)

indrāḥ súryasya raçmibhir ny árcasānam oṣati,
agnir váneva sāsaḥiḥ prá vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)

súraç cakrūṁ prá vṛhaj jātā ójaś prapitvé vícam aruṇó muṣāyatīçāná ū muṣāyati,
uçāná yát parāvátó 'jaganu utāye kave,
sumnāni víçvā mánuṣeva turvánir áhā víçveva turvánih.

8.7.26^a (Punarvatsa Kāvya ; to Maruts)

uçāná yát parāváta ukeṇó rándhram áyātana,
dyāur ná cakradad bhiyá.

The appraisal of the repeated páda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : ' When, (O Maruts) ye came with Uçaná from a distance to Ukeṇo Randhra, he bellowed from fright, as the sky (thunders). ' So Max Muller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçaná as instrumental Uçaná (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : ' When, O seer, thou didst come with Uçaná from a distance to help. ' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps oversceptically, by Bartholomae, Altiranisches Wörterbuch, s. v. 2. usant.

[1.131.1^f : 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mártāso dadhíre purāḥ :
8.12.25^b, devās tvā dadhíre purāḥ.]

[1.131.4^b, pūro yād indra çāradir avātiraḥ : 1.174.2^b ; 6.20.10^c, sapta yāt pūraḥ çārma çāradir dāt.]

1.132.1^{bc} (Parucchepa Daivodāsi ; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi'vocā nū sunvatē,
asmīn yajñē vī cayemā bhāre kṛtām vājyānto bhāre kṛtām.

8.40.7^{de} (Nabhaka Kaṇva ; to Indra and Agni)

yād indrāgnī jānā imē vihvāyante tānā girī,

asmākebhīr nṛbhīr vayām sāsahyāma pṛtanyatō vanuyāma vanuṣyatō
nābhantām anyakē same.] = refrain. 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4^c (q.v.) ; 9.61.29^c ; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a ; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vṛṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^c (Parucchepa Daivodāsi ; to Indra)

sām yāj jānān krātubhīḥ çūra iksāyad dhāne hitō taruṣanta çravasyāvaḥ prā
yaksanta çravasyāvaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ōjasa,

indra okyām didhiṣanta dhītāyo devān āchā nā dhītāyaḥ.

1.139.1^c (Parucchepa Daivodāsi ; to Viṣve Devāḥ)

āstu çrāuṣaṭ purō agnīm dhiyā dadha ā nū tāt chārdho divyām vṛṇimaha
indravāyū vṛṇimaha,

yād dha krāṇā vivāsvati nābhā saṁdāyi nāvyaśi,

ādha prā sū na ūpa yantu dhītāyo devān āchā nā dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. 1. 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7^c (Parucchepa Daivodāsi ; to Indra)

vanōti hī sunvān kṣāyaṁ pāṛṇasaḥ sunvāno hī śmā yājaty āva dvīṣo devānām
āva dvīṣaḥ,

sunvānā it siṣāsati sahasrā vājy āvṛtaḥ,

sunvānyēndro dadāty abhūvaṁ rayīm dadāty abhūvam.

8.32.18^b (Medhatithi Kaṇva ; to Indra)

pānya ā dardirac chatū sahasrā vājy āvṛtaḥ,

indro yō yājvano vṛdhāḥ.

1.134.2^{a*} (Parucehepa Daivodāsi; to Vāyu)māndantu tvā mandīno vāyav indavo 'smāt kṛāṇāsah sūkṛta abhidyavo gōbhīh
kṛāṇā abhidyavaḥ,

yād dha kṛāṇā irādhyai dākṣaṁ sácanta útāyaḥ,

sadhricnā niyūto dāvāne dhīya ūpa bruvata īm dhīyaḥ.

2.11.11^b (Grtsamada; to Indra)

pība-pibéd indra çura sōmaḥ, māndantu tvā mandīnaḥ sūtāsah,

Gr 2.11.11^a

prṇāntas te kukṣī vardhayantv itthā sūtāḥ pāurā indram āva.

3.13.2^b (Rṣabha Vaiçvāmītra; to Agni)

ṛtāv yāsya rōdasi dākṣaṁ sácanta útāyaḥ,

haviṣmantas tām īlate tām sanisṣyāntó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; ~~they~~ that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of kṛāṇā by 'mixed'. This suggestion, as well as the comparison with *κερδα*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12, Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, l. 67: 'Den Heil'gon dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣaṁ with rōdasi. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of rōdasi and útāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣaṁ sácanta útāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Parucehepa Daivodāsi; to Vāyu)vāyur yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave váhiṣṭhā
dhurī vólhave,

prā bodhaya pūraindhim jarā á sasatīm iva,

prā cakṣaya rōdasi vāsayoṣasaḥ çrāvase vāsayoṣasaḥ.

5.56.6^{cd} (Ṣyāvaṣva Atreya; to Maruta)

yuṅgdhvām hy āruṣi rāthe, yuṅgdhvām rātheṣu rohitāḥ, cf 1.14.12^a
yuṅgdhvām hāri ajirā dhurī vólhave váhiṣṭhā dhurī vólhave,

For the relation of the repeated pádas see under 1.14.12^a.

1.134.6⁰⁺² (Parucchepa Dāivodāsi; to Vāyu)

tvaṁ no vāyav eṣām āpūrvyāḥ sómānām prathamāḥ pítim arhasi sutānām
pítim arhasi,

utó vihútmatnām viçám vavarjūṣṇām,

viçva it te dhenávo duhra āçíram ghṛtām duhrata āçíram.

4.47.2^b (Vamadeva; to Indra and Vāyu)

índraç ca vāyav eṣām, sómānām pítim arhathaḥ,

yuvām hí yántíndavo nimnám āpo ná sadhryāk, cf 4.47.2^a

5.51.6^b (Svastyātreya Atreya; to Viçve Devāḥ)

índraç ca vāyav eṣām, sutānām pítim arhathaḥ, cf 4.47.2^a

tāñ juṣetham arepāsav abhí prāyāḥ.

8.6.19^b (Vatsa Kāṇva; to Indra)

imās ta indra pñçnayo ghṛtām duhata āçíram,

enām ṛtāsyā pipyúṣiḥ.

The difficult word vavarjūṣṇām, 1.134.6, in the light of vihútmatnām suggests the common use of root varj in connexion with barbís; viçām vavarjūṣṇām would then mean, 'of people that have prepared (the barbís)'. In AV. 7.50.2 avarjūṣṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣṇām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, Ved. Stud. i. 144; Ludwig, Ueber Methode, p. 28; Oldenberg, RV. Noten, p. 138. In 8.6.19 the páda, ghṛtām duhata āçíram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āçíram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyāḥ and prathamāḥ) setzte? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{af} (Parucchepa Dāivodāsi; to Vāyu)

túbhyāyām sómaḥ páripūto ádríbhí sparhā vásānaḥ pári kóçam arṣati çukrá
vásāno arṣati,

tāvayām bhāgā āyūso sómo devēṣu hūyate,

vāha vāyo niyūto yāhy asmayúr juṣāṇo yāhy asmayūḥ.

8.82.5^a (Kusidin Kāṇva; to Indra)

túbhyāyām ádríbhíḥ sūtó góbhiḥ çṛtó mādāya kām,

prá sóma indra hūyate.

7.90.1^c (Vasiṣṭha; to Vāyu)

prá vīrayā çúcayo dadrire vām adhvaryúbhir mādhumantaḥ sūtásah,

vāha vāyo niyūto yāhy áohā pībā sūtásyáindhaso mādāya, cf 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unsitness of the combination páripūto ádríbhíḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Paruccheṣa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^o suggests the praṭyāṣastra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Paruccheṣa Dāivodāsi; to Vāyu)

ā no niyūdbhiḥ ṣṭinībhir adhvarāṁ sahasrīṇibhir ūpa yāhi vītāye vāyo
havyāni vītāye,

tāvayāni bhāgā rtvīyah saraṣmīḥ sūrye saccā,

adhvaryūbhir bhāramāṇa ayaṁsata, vāyo ṣukrā ayaṁsata.

cf. 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyūdbhir ṣṭinībhir adhvarāṁ sahasrīṇibhir ūpa yāhi yajñām,

vāyo asmīn sāvane mādayasva, ynyām pāta svastībhiḥ sādā naḥ.

cf. c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^f is repeated in the next stanza 1.135.4^o. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagati line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīn chīra sāvane mādayasva, 7.23.5^d; asmīn ū śū sāvane mādayasva, 7.29.2^e. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagati to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praṭyāṣastra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vītāye.

1.135.3^f, 6^b, adhvaryūbhir bhāramāṇa ayaṁsata.

1.135.4^{b+c} (Paruccheṣa Dāivodāsi; to Vāyu)

ā vām ratho niyūtvān vakṣad āvase 'bhi prāyāṁsi sūdhitāni vītāye vāyo
havyāni vītāye,

pṣbatāni mādhrvo āndhasaḥ pūrvapēyaṁ hi vām hitām,

vāyav ā candreṇa rādhasā gatam, indraḥ ca rādhasā gatam.

cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

ūchā no yāhy ā vahābhi prāyāṁsi vītāye,

ū devān somapittaye.

cf. 1.14.6^c

Pāda 1.135.4^f is identical with 1.135.3^o.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candreṇa rādhasā gatam: 4.48.1^c–4^c, vāyav ā candreṇa rāthēna.]

[1.135.5^c, āçum ātyaṁ nā vājīnam: 1.129.2^e, prkṣām ātyaṁ, &c.]

1.135.6^c (Paruccheha Daivodāsi ; to Vāyu)

imé vām sōma apsv ā sutā ihādhvaryūbhīr bhāramāpa ayaṁsata, vāyo çukrā
ayaṁsata, 1.135.3^b

eté vām abhy asṛksata tirāḥ pavītram āçāvah,
yuvāvāvo 'ti rōmāny avyāyā sōmāso āty avyāya.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)
eté asṛgram indavas tirāḥ pavītram āçāvah,
viçvāny abhī sūbhaga.

9.67.7^b (Gotama ; to Soma Pavamāna)

pāvamānāsa indavas, tirāḥ pavītram āçāvah,
indraṁ yūmebhīr açata. 9.24.1^b

It seems natural to suppose that the repeated pāda, tirāḥ pavītram āçāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheha Daivodāsi ; to Vāyu and Indra)

āti vāyo sasatō yāhi çaçvato yātra grāvā vādati tātra gachatam grhām indraç ca
gachatam,

vi sūnṭā dādṛçe riyate ghṛtām ā purṇāya niyūta yatho adhvarām indraç ca yatho
adhvarām.

4.49.3^b (Vamadeva ; to Indra and Bṛhaspati)
ā na indrabṛhaspati grhām indraç ca gachatam,
somapā somapitaye. 1.2.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)
ud yād bradhnāsyā viçtūpam grhām indraç ca gānvahi,
mādhvāḥ pītvā sacevahi triḥ sapta sākhyuḥ padē.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that pāda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheha Daivodāsi ; to Mitra and Varuṇa)

prā sū jyēsthām nicirābhyām brhān nāmo havyām matīm bharatā mṛṇayādbhyām
svādīsthām mṛṇayādbhyām,

tā samrājā ghṛtāsutī yajñō-yajña upastuta,
āthainoḥ kṣatram nā kutaç canādhfṣe devatvām nū cid adhṛse.

2.41.6^a (Gṛtsamada ; to Mitra and Varuṇa)
tā samrājā ghṛtāsutī adityā dānunas pati,
sācete ānavahvaram. 1.136.3^d

Cf. 8.29.9^b, samrājā sarpirāsutī ; and 8.8.16^d, vasūyād dānunas pati. Note that 2.41.6^a = 1.136.3^d.

1.136.2^e (Paruccheha Daivodāsi ; to Mitra and Varuṇa)

ādarçī gātūr urāve vāriyasi pānthā ṛtāsyā sām ayaṁsta raçmībhīç cākṣur bhāgasya
raçmībhīh,

dyukṣām mitrāsya sādānam aryamṇō vāruṇasya ca,
āthā dadhāte brhād ukthyaṁ vāya upastūtyaṁ brhād vāyah.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv₁ āditih₂ cārma yachatu₃,

☞ 6.75.12^d

matā mitrāsya revāto aryamno₁ vārunasya cā₂ nehāso va utāyah₃ suutāyo

va utāyah₄,

☞ refrain, 8.47.10^d–18^e

1.136.3^e (Paruccepa Daivodasi; to Mitra and Varuṇa)

jyōtismatim āditim dhārayātkṣitim svārvatim ā sacete divē-dive jāgrvānsā divē-dive,

jyōtismat kṣatram ācāte ādityā dānunas pāti,

mitrās taylor vāruno yātayājjanā₁ 'ryamā yātayājjanah₂.

2.41.6^b (Gr̥tsamada; to Mitra and Varuṇa)

tā samrājā ghṛtāsut₁ ādityā dānunas pāti,

☞ 1.136.1^d

sācete ānavahvaram₂.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas pāti. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya vārunāya cāntamaḥ: 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{b,c}, mitrāya vocam vārunāya mīlhūse sumṛīkāya mīlhūse: 1.129.3^e,
mitrāya vocam vārunāya saprāthah₁ sumṛīkāya saprāthah₂.

1.137.1^e, 3^d, asmatrā gantam ūpa nah₁.

1.137.1^e (Paruccepa Daivodasi; to Mitra and Varuṇa)

suṣumā yātam ādribhir gōcṛitā matsarā imē sōmāso matsarā imē,

ā rājānā divispṛc₁ asmatrā gantam ūpa nah₂,

☞ 1.137.1^e

imē vān mitravaruṇā gāvāciraḥ sōmāḥ cūkrā gāvāciraḥ.

9.64.28^c (Kaṣyapa Marica; to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭōbhantya₁ kṛpā,

sōmāḥ cūkrā gāvāciraḥ₂.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, verschön mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sōmāso dādhy-
āciraḥ₁.

1.137.2^c: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmibhiḥ₁.

1.137.2^e (Paruccepa Daivodasi; to Mitra and Varuṇa)

imā ā yātam indavaḥ₁ sōmāso dādhyāciraḥ₂, sūtāso dādhyāciraḥ₃,

☞ 1.5.5^c

utā vām uṣaso budhī₁ sākām sūryasya raçmibhiḥ₂,

☞ 1.47.7^d

autō mitrāya vārunāya pitāye cārur₁ ṛtāya pitāye₂.

9.17.8^o (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhōr dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,
cārur r̥tāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, añçūm duhanty ādribhiḥ sōmam duhanty ādribhiḥ : 9.65.15^b, tivrām
duhānty ādribhiḥ.]

1.139.1^s : 1.132.5^s, devān ācha nā dhrtāyaḥ.

[1.139.3^d, yuvōr vīçvā ādhi çriyaḥ : 8.92.20^a, yāsmīn vīçvā, &c.]

[1.139.6^s, sum̐ṛīkō na ā gahi : 1.91.11^c, sum̐ṛīkō na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)
asmākam agne maghāvatsu didiḥy ādha çvāstīvan vṛṣabhō dāmūnaḥ,
avāsyā çīçumatir adider vārmeva yutsū pariārbhurāṇaḥ.

6.8.6^a (Bharadvāja Barhaspatya ; to Vaiçvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatrām ajārām suvīryam,
vayām jayema çatīnaḥ sahasrīnaḥ vāiçvānara vījam agne tāvotībhiḥ.

[1.141.9^d, arān nā nemīḥ paribhūr ājāyathāḥ : 1.32.15^d, arān nā nemīḥ pari tā
babhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)
sāmiddho agna ā vaha devān adyā yatīsrucē,
tāntum tanuṣva pūrvyām sūtāsomāya daçṣe.

8.13.14^c (Goçūktin Kaṇvāyana, and Açvasūktin Kaṇvāyana ; to Indra)
ā tū gahi prā tū drava mātsevā sūtāsya gómataḥ, 6^s 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise
banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-
syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2,
class B 3.

1.142.2^b : 1.13.2^a, mādhumantām tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ : 1.17.2^b, hāvam viprasya. &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Narāçṇasa)
çūciḥ pāvako ādbhuto mādḥva yajñām mimikṣati,
narāçṇasaḥ trīr ā divō devō devēṣu yajñīyaḥ.

- 8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te anuvrata ukthāny ṛtuthā dadhē,
 çúciḥ pāvakā ucyate só ádbhutaḥ.
 9.24.6^c (Viçvamanas Vāiyaçva ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthébbhir anumádyah,
 çúciḥ pāvakó ádbhutaḥ.
 9.24.7ⁿ (The same)
 çúciḥ pāvakā ucyate sómah sutáasya mádhvah,
 1devāvír aghaçaṇsahú.]

☞ 9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pádas show that the attributes contained in páda c, namely, çúciḥ pāvakā ucyate só ádbhutaḥ, can be applied to a devoted poet (stotā anuvrataḥ, in páda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, çúci, pāvakā, ádbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in só ádbhutaḥ the usual tetrasyllabic refrain-páda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Ríg-Veda, p. xxxv, writes anent 8.13.19^c : 'Wer ? der Stotṛ oder Indra ? In dem Kopfe der Uebersehter steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

- 1.142.4^{ab} (Dirghatamas Ācathya ; Āpriyaḥ)
 īlito agna á vahéndraṁ citráṁ ihá priyám,
 iyám hí tvā matír māmāchā sujihva vacyáte.

- 5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna á vahéndraṁ citráṁ ihá priyám,
 sukhúí rāthebbhir ntāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citráṁ see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

- 1.142.6^{a+d} : 1.13.6^{a+b}, ví çrayantām ṛtavédhaḥ, dváiro devír asaçcátāḥ.

- 1.142.7^b : 1.13.7ⁿ, naktoṣāsā supéçasā.

- 1.142.7^{c+d} (Dirghatamas Ācathya ; Āpriyaḥ)
 á bhándamāne upāke 1naktoṣāsā supéçasā,
 yahví ṛtáasya mātárā sídatām barhír á sumát.

☞ 1.13.7ⁿ

- 5.5.6^b (Vasuçruta Ātreya ; Āpra)
 supratíke vayovédhā yahví ṛtáasya mātárā,
 doṣām uṣásam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhí brāhmír anṛsata yahvír ṛtáasya mātáraḥ,
 marmṛjyānte divāḥ çūm.

- 9.102.7^b (Trita Āptya; to Soma Pavamāna)
 samiciné abhi tmāna yahvī ṛtāsya mātārā,
 tanvanā yajñām anuśag yād añjatā.
 10.59.8^b (Bandhu Gopāyana, or others; to Dyāvaprthivyaṁ)
 cām ródast subāndhave yahvī ṛtāsya mātārā,
 bhāratām āpa yād rāpo dyāuh prthivi kṣamā rāpo (mō sū te kīm canā-
 mamat.)
 8.87.4^b (Dyumntika Vasiṣṭha, or others; to Ācvinas)
 pībataṁ sōmaṁ mādhumantam ācvinā barhiḥ sidatām sumat,
 tā vāvṛdhanā ūpa suṣṭutīm divō gantām gaurāv ivēriṇam.
 ☞ refrain, 10.59.8^c ff.

The dual form, yahvī ṛtāsya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sidatām narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hōtārā dāivya kavī, yajñām no yakṣatām imām.

1.142.8^d (Dirghatamas Ācuthya; Āpra, here Divine Hotars)

mandrājihvā jugurvānti hōtārā dāivya kavī,

☞ 1.13.8^b

yajñām no yakṣatām imāni, sidhrām adyā divispṛcāḥ.

☞ 1.13.8^c

2.41.20^b (Grtsamada; to Dyāvaprthivyaṁ, or Havirdhane)
 dyāva nah prthivī imān sidhrām adyā divispṛcāḥ,
 yajñām devēsu yachatām.

5.13.2^b (Sutambhara Ātreya; to Agni)

agnē stōmaṁ manāmahe sidhrām adyā divispṛcāḥ,
 devāsya dravinasyāvah.

The question of interpretation involved is this: Is divispṛcāḥ, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛcāḥ, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; 9.10.9.17. We may accept this conclusion notwithstanding that divispṛcāḥ is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnir havyā suṣudati devō devēsu mōdhirah; 1.188.10^c,
 agnir havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)

sá jáyamānaḥ paramé vyòmany avír agnir abhavan mātariçvane,
asyá krátva samidhānāsya majmānā prā dyāvā cecih prthiví arocayat.

6.8.2^a (Bharadvāja Barhaspatya ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny agnir vratapá arakṣata,
vy antárikṣam amimīta sukrátur vaiçvānaró mahinā nákam asprçat.

7.5.7^a (Vasiṣṭha Maitravaruṇi ; to Vaiçvānara)

sá jáyamaṇaḥ paramé vyòman vāyúr ná páthaḥ pári pási sadyáḥ,
tvān bhūvanā janáyann abhi krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A. 1.

[1.143.8^{cd}, ádabdebbhir ádrpítebbhir iṣṭé 'nimīṣadbhiḥ pári páhi no jáḥ: 6.8.7^{ab},
ádabdebbhis táva gopábbhir iṣṭe 'smákam páhi triṣadhasṭha sūrin.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samānó yonā mithuná sámokasā: 1.159.4^b, jámf sáyoni mithuná
sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)

tám im hinvanti dhítāyo dáça vriçó devām mártāsa útāye havāmahe,
dhānor āhi pravātā ū sá ṛṇvaty abhivrájadbhir vayúnā návadhita.

3.9.1^b (Viçvāmitra Gathina ; to Agni)

sákhāyas tvā vavṛmahe devām mártāsa útāye,

apām nápatam subhágam sudfditīm, [supráturtim anehásam.]

6^{ac} : 3.9.1^c ; d : 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)

cikitvinmanasam tvā devām mártāsa útāye,

vareṇyasya tó 'vasa iyānuso amanmahī.

8.11.6^b (Vatsa Kāṇva ; to Agni)

viprañ viprásó 'vaso devām mártāsa útāye,

agnīm gírbhir havāmahe.]

6^{ac} 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)

agne juṣāsya prati harya tād vāco mánḍra svádḥāva řtajāta súkrato,
yó viçvātah pratyāññ āsi darçató raṇvāḥ sámḍrřṣṭau pitumāñ iva kṣáyah.

8.74.7^c (Gopavana Ātreya ; to Agni)

iyāñ te návyasi mātir āgne ádhayy asmád ū,

mánḍra sújāta súkrató 'mura dāsmátithe.

10.64.11^b (Gaya Plata ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sámḍrřṣṭau pitumāñ iva kṣáyó bhadrá rudráñam marútam
upastutiḥ,

gobhiḥ śyāma yaçāso jāneṣv á sādā devāso řlaya sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, rtā-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhava] řtājāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darçatō and sāmhitāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhi samcāranti: 3.33.3^d; 10.17.11^c, samānām yōnim ānu samcāranti (10.17.11^c, samcārantaṁ).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne çucāyanta ayōr dadāçūr vājebhir āçusañāḥ,
ubhé yāt tokē tānaye dādhana řtāsya sāman raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

saśāsya yād vīyuta sāsminn ūdhann řtāsya dhāman raṇāyanta devāḥ,
mahān agnir nāmasā rātāhavyo vér adhvarīya sādām id řtāva.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyavaḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1^a to āyāvaḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmatelyāṁ te agne pāçyanto andhām duriṭād āraçṣan,
rarākṣa tān sukfō viçvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmatelyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^a (tō pāyāvaḥ . . . yé pāyāvaḥ). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, mātṛid yād im viṣṭō mātariçvā: 1.71.4^a, mātṛid yād im vibhṛto mātariçvā.

1.148.4^a (Dirghatamas Āucathya; to Agni)

purūṇi dasmō nī ripāti jāmbhāir ūd rocate vāna ū vibhāvā,
ād asya vāto ānu vāti çocīr āstur nā çāryām asanām ānu dyūn.

7.3.2^a (Vasiṣṭha Maitrāvaruṇi; to Agni)

prōthad āçvo nā yāvase 'viçyān yadā mahāḥ samvāraṇād vy āsthāt,
ād asya vāto ānu vāti çocīr ādha sma te vrajanam kṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti çociḥ, and 10.142.4^c, yadā te vāto anuvāti çociḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya; to Agni)

**mahāḥ sá rāyá éṣate pátir dán̄n iná inásya vásunaḥ padá á,
úpa dhrájan̄tam ádrayo vidhán̄n ft.**

10.93.6^c (Tanva Partha; to Viṣve Devāḥ)

**utá no devā́v aṣvínā cūbhás pátir dhāmabhir mitrávaruṇa uruṣyatām,
mahāḥ sá rāyá éṣaté 'ti dhánveva duritá.**

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1^a, and placing it with páda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the páda fits more primarily the yajamāna in 10.93.6.

1.161.4^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

**prá sá kṣítir asura yá máhi priyá řtāvānāv řtām á ghoṣatho brhát,
yuvām divo brható dákṣam abhúvam gám ná dhury úpa yuñjathe apáh.**

8.25.4^c (Viṣvamanas Vaiyaṣva; to Mitra and Varuṇa)

**mahánta mitrávaruṇa samrāja devā́v ásurā,
řtāvānāv řtām á ghoṣato brhát.**

For 1.151.4 see Oldenberg, *SBE.* xlv. 224; *RV. Noten*, p. 149.

1.152.1^d, řtēna mitrávaruṇā sacethe: 1.2.8^a, řtēna mitrávaruṇāu.

[1.152.4^d, priyām mitrásya varuṇasya dhāma; 7.61.4^a, cānsā mitrásya, &c.; 10.10.6^c, brhān mitrásya, &c.; 10.89.8^c, prá yé mitrásya, &c. Cf. also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya; to Mitra and Varuṇa)

**anaṣvó jātó anabhiçúr árvā kánikradat patayad urdhvāsanaḥ,
acittani brāhma jujuṣur yuvanaḥ prá mitré dhāma váruṇe gr̄ṇantaḥ.**

4.36.1^a (Vāmadeva; to R̄bhus)

**anaṣvó jātó anabhiçúr ukthyò ráthas tricakráḥ pári vartate rájaḥ,
mahát tát vo devyāsya pravācanam dyām řbhavaḥ pṛthivīm yác ca
pūṣyatha.**

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the R̄bhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Āyins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtstem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, á vām mitrāvaruṇā havyājūṣṭim: 7.65.4^a, á no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājamahe vām mahāḥ sajōṣā havyébhīr mitrāvaruṇā nāmobhīḥ,
ghṛtāir ghṛtasnu ādha yād vām asmé adhvaryāvo ná dhitībhīr bhāranti.

4.42.9^b (Trasadasyu Pāurukutsya; to Indra and Varuṇa)
purukūtsāni hī vām ādāṣad dhavyébhīr indrāvaruṇā nāmobhīḥ,
āthā rājānaṁ trasādasyum asyā vṛtrahānaṁ dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)
á vām rājanāv adhvaré vavṛtyām hávyebhīr indrāvaruṇā nāmobhīḥ,
prā vām ghṛtāc bāhvōr dādhanā pāri tmāna vīśurūpa jigati.] 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mrgó ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūṣu trīṣu vikramaṇeṣv adhikīṣyānti bhūvanāni vīcva.

10.180.2^a (Jaya Āndri; to Indra)
mrgó na bhīmāḥ kucaró giriṣṭhāḥ parāvāta á jagantha párasayāḥ,
śṛkāṁ samācāya pavīm indra tigmāṁ vi cātṛṇ talhi vi mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mrgó na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta á jagamyāt párasayāḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pátho aṣṭāṁ náro yātra devayāvo mādanti,
urukramāsyā sá hī bāndhur itthá vīṣṇoḥ padé paramé mādha ūtāḥ.

7.97.1^b (Vasiṣṭha ; to Indra)

yajñe divo nṛṣādane pṛthivā náro yátra devayávo mádanti,
indrāya yátra sávanāni sunvé gáman mādāya prathamān váyaç ca.

For 1.154.5 of. Pischel, Ved. Stud. ii. 88 ; Hillebrandt, Ved. Myth. iii. 344, note 1.

1.155.3^d (Dirghatamas Āucathya ; to Viṣṇu and Indra)

tā im vardhanti máhy asya pūṁsyañ ní mātára nayati rétase bhujé,
dádhati putró 'varañ párañ pitúr náma tṛtīyam ádhi rocané diváh.

9.75.2^{od} (Kavi Bhārgava ; to Pavamāna Soma)

ṛtāya jihvā pavate mādhu priyāñ vaktā pátir dhiyó asyá ádabhyah,
dádhati putráñ pitrór apicyāñ náma tṛtīyam ádhi rocané diváh.

Of. Muir, Original Sanskrit Texts, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{od} : 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{od} : 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāh) is difficult : Sāyana, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyáh and dhih herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya ; to Viṣṇu)

tāt-tad id asya pūṁsyañ gṛhmasināsya trātúr avṛkāsya mīlhúsaḥ,
yah pāṛthivāni tribhūr id vígāmbhir urú kramiṣṭorugāyāya jīvāse.

8.63.9^b (Pragātha Kāṇva ; to Indra)

asyá vṛṣṇo vyódana urú kramiṣṭa jīvāse,
yávanā ná paçvā ū dade.

Ludwig, 607, renders 8.63.9, 'bei dioses stieres überquellen schritt er weit aus zum leben, wie getreide empfind ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated páda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya ; to Aṇvina)

ābodhy agnir jma úd eti sūryo vy usāç candrá mahy ávo arcisa,
áyukṣātām aṇvinā yátave rátham prāsavid deváh savitá jagat pṛthak.

10.35.6^c (Luça Dhānāka ; to Viçve Devah)

anamivā usāsa ū carantu na úd agnāyo jihatām jyótiṣa brhāt,
áyukṣātām aṇvinā tūtujim rátham svasty agnim samidhanām imahe.

1.157.4^a: 1.92.17^c, ā na ūrjaṃ vahataṃ aṇvina yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭaṃ nī rāpāṃsi mr̥kṣataṃ sēdhataṃ dvēṣo bhāvataṃ sacabhūva.

1.159.1^a (Dirghatamas Āucathya ; to Dyāvaprthivyaū)
prā dyāvā yajñīṣṭh prthivī ṛtāvṛdhā mahī stuṣe vidātheṣu prācetasa,
devēbhīr yē devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha ; to Dyāvaprthivyaū)
prā dyāvā yajñīṣṭh prthivī nāmobhiḥ sabādha īle bṛhatī yājatre,
tē cid dhi pūrve kavāyo gr̥nāntaḥ purō mahī dadhirē devāputre.

[1.159.4^b, jamī sāyoni mithunā sāmokasā: 1.144.4^b, samānē yōnā mithunā sāmokasā.]

[1.159.4^d, samudrē antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudrē antāḥ kavāyo vī cakṣate.]

1.159.5^d (Dirghatamas Āucathya ; to Dyāvaprthivyaū)
tād rādhō adyā savitūr vāreṇyaṃ vayām devāsya prasavē manāmahe,
asmābhyāṃ dyāvaprthivī sucetūnā rayīm dhattaṃ vāsūmantāṃ ṣtagvinam.

4.34.10^b (Vamadeva ; to Rbhus)
yē gōmantaṃ vājavantaṃ suvīraṃ rayīm dhatthā vāsūmantāṃ puru-
kṣūm,

tē agrepā rbhavo mandasānā asme dhatta yē ca rātini gr̥nānti.

4.49.4^b (Vamadeva ; to Indra and Bṛhaspati)
asmē indrābṛhaspati rayīm dhattaṃ ṣtagvinam,
āṇvāvantaṃ sahasrīṇam.

6.68.6^b (Bharadvāja ; to Indra and Varuṇa)
yām yuvām daṇvadhvarāya devā rayīm dhatthō vāsūmantāṃ purukṣūm,
asmē sā indrāvaruṇāv āpi syāt prā yō bhanākti vanūṣam ācātiḥ.

7.84.4^b (Vasiṣṭha ; to Indra and Varuṇa)
asmē indrāvaruṇā viṇvāvāraṃ rayīm dhattaṃ vāsūmantāṃ purukṣūm,
prā yā adityō āṇṛta mināty āmita ṣūro dayate vāsuni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmanī dhiṣāṇe antār iyate: 1.35.9^b, ubhé dyāvaprthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dirghatamas Āucathya ; to Dyāvaprthivyaū, here Sūrya)
ayām devānām apāsām apāstamo yō jajāna rōdasi viṇvācāmbhūva,
vī yō mamē rājasī sukratūyāyājārebhi skāmbhanebhiḥ sām āṇro.

6.7.7^a (Bharadvāja Barhaspatya; to Vaiṣṇanara)

vī yó rájáñsy ámimita sukrátur [vaiṣṇanaró vī divó rocaná kavīh,]

cf. 6.6.7^b

pári yó víçvā bhūvanāni paprathé 'dabdhó gopí amftasya rakṣitá.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu; and 6.8.2^a, vy ántárikṣam amimita sukrátur, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám ānce in 1.160.4^a, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvīñsa (13^a, suṣupvāñsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhus)

niç cārmaṇo gām ariṇīta dhītībhir yá járantā yuvaçá tákrṇotana,
sāudhanvanā áçvād áçvam atakṣata yuktvá rátham úpa deván aystana.

4.36.4^b (Vamadeva; to Ṛbhus)

íkam vī cakra camasām caturvayam, niç cārmaṇo gām ariṇīta dhītí-
bhih,

cf. 4.35.2^d

áthā devéçv amṛtatvām ānaça çruṣṭí vāja ṛbhavas tát va ukthyam.

1.162.1^{ab} (Dirghatamas Āucathya; Aṣvastutiḥ)

má no mitró váruṇo aryamáyúr indra ṛbhukṣá marútaḥ pári khyan,
yád vājino devájatasya sápteh pravakṣyámo vidáthe víryāni.

5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ)

té no mitró váruṇo aryamáyúr indra ṛbhukṣá marúto juṣanta,
námobhir vā yó dádhate suvrktīm stómaḥ rudráya mīlḥuse sajōṣāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^a, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígurtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tū te ápi devéçv asti.

[1.162.22^c, anagastvām no áditih kṛṇotu: 4.39.3^c, ānagasam tám áditih kṛṇotu.]

1.163.7^c (Dirghatamas Āucathya; Aṣvastutiḥ)

átra te rūpām uttamām apacyam jigīsamānam isá á padé góh,
yadā te mártó ānu bhógam ānaḥ ád íd grásiṣṭha óṣadhír ajigāḥ.

10.7.2^c (Trita Aptya; to Agni)

imí agne matáyns túbhyaṁ jatá góbhir áçvair abhí grṇanti rádhah,
yadā te mártó ānu bhógam ānaḥ váso dádhāno matibhih sujāta.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Aṣvastutiḥ)

irmántāsah sílikamadhyamāsaḥ sám cūraṇāso divyāso átyah,
hañsá iva çrepiçó yatante yád áksīçur divyām ájnam áçvāḥ.

3.8.9^a (Viçvāmitra Gāthina; to the Yupa)
 hañśā iva gṛeṇīṇā yātānāḥ çukrá vāsānāḥ svāraṇo na āguḥ,
 unniyāmānāḥ kavibhiḥ purastād [devā devānam āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, çūraṇāso, in 1.163.10, may perhaps harbour a compound çūra-pāsa, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: *irmāntāsaḥ*, 'broad-haunched'; *silikamadhyamāsaḥ*, 'having the flanks of a *silika*, a slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, *saptā svāsāro abhi sām navante*: 10.71.3^d, *tāni saptā rebhū abhi sām navante*.]

[1.164.21^c, *inō viçvasya bhūvanasya gopāḥ*: 2.27.4^b, *devā viçvasya*, &c.].

1.164.30^d, 38^b, *āmartyo mārtyenā sāyonih*.

1.164.31 (Dirghatamas Āucathya; to Viçve Devāḥ) =

10.177.3 (Pataṅga Prājāpatya; Māyābhedaḥ)
 āpaçyaṁ gopām ānipadyamānam ā ca parā ca pāthibhiḥ cārantam,
 sā sadhrīoṭṭh sā viçvōir vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Véda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, *ātho vayām bhāgavantaḥ syāma*: 7.41.5^b, *tēna vayām*, &c.].

1.164.43^d, 50^b, *tāni dhārmaṇi prathamāny āsan*.

1.164.50 (Dirghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)
 yajñēna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,
 té ha nākam mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Surya)
 divyām suparnām vayasām brhāntam apām gārbhaṁ darçatām oṣadhinām,
 abhipatō vṛṣṭibhis tarpāyantam sārāsvantam āvase jōhavīmi.

3.1.13^a (Viçvāmitra Gāthina; to Agni)
 apām gārbhaṁ darçatām oṣadhinām vānā jajāna subhāgā vīrupam,
 devāsaç cin mānasā sām hī jagmūḥ pāniṣṭhaṁ jātām tavāsam duvāsyān.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, i.e., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'dieser (sc. Sarasvān) kann am besten mit vṛṣabha ṣadhinām (als mond, divyāḥ suparnāḥ) bezeichnet werden.' The words vṛṣabhām ṣadhinām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbham darçatām ṣadhinām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyāḥ suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^o, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitravaruṇi; to Maruts)

eṣā va stomo maruta iyām gīr māndāryasya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvē vayām vidyāmeṣām vṛjānām jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānām
jirādānum.

1.166.4^a, bhāyante vīçvā bhūvanāni harmyā: 1.85.8^o, bhāyante vīçvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vījāḥ: 7.26.5^o, sahasrīṇa ūpa no mahi vījān.]

[1.167.9^b, arūttac cic chāvaso āntam apūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahō vavṛtyām ūvase suvṛktībhiḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitravaruṇi; to Maruts)

āsuta pṛçñir mahatē rāṇaya tveṣām ayūśām marūtām āntkam,
tē saparāśo janayantūbhvam ēd it svadhām iṣirām pāry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana ; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām pāry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té sū no marúto mṛṣayantu: 1.171.3^a, stutāso no marúto, &c.]

1.170.5^a (Agastya ; to Indra)

tvām iṣiṣe vasupate vāsūnām tvām mitrápām mitrapate dhésthah,
 indra tvām marúdbhiḥ sām vadasvādha práçana rtuthá havīṣi.

8.71.8^o (Sudṛti Āṅgirasa, and Purumīḥa Āṅgirasa ; to Agni)
 ágne mákiṣ te devāsya rātīm ádevo yuyota,
 tvām iṣiṣe vāsūnām.

[1.171.3^a, stutāso no marúto mṛṣayantu: 1.169.5^c, té sū no marúto, &c.]

1.174.2^b (Agastya ; to Indra)

dāno viça indra mṛdhrāvācaḥ sapṭá yát púraḥ çárma çáradīr dārt,
 ṛṇór apó anavadyārṇā yūne vrṭrām purukútsāya randhīḥ.

6.20.10^c (Bharadvāja ; to Indra)
 sanéma té 'vasā návyā indra prá pūrāva stavanta enā yajñāñiḥ,
 sapṭá yát púraḥ çárma çáradīr dārd dhān dāñiḥ purukútsāya çikṣan.

The expression hán dāñiḥ, in 6.20.10^c, which Ludwig impugns (see Der Rig-Veda, vi. 94), is partly explained by viçāḥ in 1.174.2^a: 'thou didst slay the Dasa clans'. For dāno in 1.174.2^a, which certainly means either 'slay' or 'subject', cf. Fischel, Ved. Stud. ii. 94, 106 ; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yád indra çáradīr avátiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han ; cf. adamāyo dāsyūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Fischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff. ; Hillebrandt, Ved. Myth. i. 112 ; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cakán: 1.33.14^a, ávaḥ kútsam indra yásmiñ cakán.

1.174.5^c (Agastya ; to Indra)

váha kútsam indra yásmiñ cakán, syumanyú ṛjrá vátasyáçvā, 1.33.14^a
 prá sūraç cakráñ vr̥hatád abhíke 'bhí spṛdho yásiṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gautama ; to Indra)
 kútsāya çuṣṇam açuṣam ní barhiḥ prapitvė áhnaḥ kūyavam sahāsra,
 sadyó dāsyūn prá mṛṇa kutsyēna prá sūraç cakráñ vr̥hatád abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14 ; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Fischel, Ved. Stud. i. 24 ; Geldner, ibid. ii. 171 ; Oldenberg, RV. Noten, p. 278.

1.174.8^d (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhó 'virapāya pūrvīḥ,
bhināt pūro nā bhīdo ádevīr nanāmo vādhar ádevasya pīyōḥ.

2.19.7^d (Gr̥tsamada ; to Indra)

evā ta indrocātham ahema çravasyā ná tmānā vājāyantaḥ,
açyāma tát sáptam açuṣāṇā nanāmo vādhar ádevasya pīyōḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'or zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvāñ dhūnīr indra dhūnimatīr ṛnór apāḥ sīrá ná srāvantiḥ,
prā yāt samudrām āti çūra pārṣi pārāyā turvāçam yādum svasti.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^a.

[1.175.2^b, vṛṣā mado vāreṇyaḥ : 8.46.8^a, yās te mado vāreṇyaḥ.]

[1.175.3^c, sahvān dāsyum avratām : 9.41.2^a, sahvūṇso dāsyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmīntamo hí te mado dyumnīntama utā krātuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yāthā pūrvebhyo jaritḥbhya indra māya ivāpo ná tṛṣyate babbhūtha,
tām ānu tvā nivīdaṁ johavīmī , vidyāmeṣāṁ vṛjānām jirādānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mātsi no vāsyaistāya indram indo vṛṣā viça,
ṛghayāmāna invasi, çātrum ānti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kapva ; to Soma Pavamāna)

ṛpāvasva devavīr āti, pavītram soma rāñhyā,
indram indo vṛṣā viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1 : 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fließ ein, tobend stürzest du, findest in der Nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mātsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit : 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda indram indo vṛṣā viça in the Pavamāna hymn is in faultless connexion ; its extraneous and parenthetic character in 1.176.1 is due to borrowing : 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra !—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q.v.) : both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2:

śa váhniḥ soma jāgrviḥ pávasva devavír āti, abhi kópaḥ madhuçátam.
The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als rosa, soma, [immer] waschend, lautere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genießest], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also Der Rig-Veda, vi. 25) he adheres to this emendation, supporting it by reference to 5.37.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, ṛghāyāmāṇa invasi: 1.10.8^b, ṛghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaḥ carṣaṇinām.

[1.176.2^d, yávam ná carkṛṣad vṛṣā: 1.23.15^c, góbhir yávam ná carkṛsat.]

1.176.3^a (Agastya; to Indra)

yásya viçvāni hástayoḥ páñca kṣaitinām vásu,
spāçáyasva yó asmadhrúg divyévāçānir jahi.

6.45.8^a (Çamyu Bārhaspatya; to Indra)

yásya viçvāni hástayor ucúr vásūni ní dvitá,
virásya pṛtanāsāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vajīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaṇiprá vṛṣabhó jánanām rájá kṛṣṭinām puruhútá indraḥ,
sutatḥ çravyasān avasópa madrig yuktvá hári vṛṣaṇá yāhy arvān.] ^{see} cf. 1.177.1^d

4.17.5^b (Vāmadeva Gautama; to Indra)

yá éka íc cyāváyati prá bhúma rájá kṛṣṭinām puruhútá indraḥ,
satyām enam ānu víçve madanti rātin devāsya grṇató maghónaḥ.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vṛṣaṇ and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣaṇá yāhy arvān: 5.40.4^c, yuktvá háribhyām úpa yāsad arvān.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha ráthan vṛṣaṇam vṛṣā te sutatḥ sómaḥ páriṣiktá mádhūni,
yuktvá vṛṣabhyām vṛṣabha kṣaitinām háribhyām yahi pravátópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

grbhítam te mána indra dvibárhaḥ sutatḥ sómaḥ páriṣiktá mádhūni,
vīrṣṭadhena bharate suvṛktir iyám indram jóhuvati manīṣā.

See the preceding item. For vīrṣṭadhena see Geldner, Ved. Stud. iii. 39; Oldenberg, Vedaforschung, p. 98; Oliphant, JAOS. xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó suṣṭuta indra yahy arvān ūpa brāhmaṇi mānyāsya kārōḥ,

vidyāma vāstor āvasā grṇānto [vidyāmeśāṇ vrjānaṁ jirādanum.]

☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā na spṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ādevih,

vidyāma vāstor āvasā grṇānto [bharadvāja utā ta indra nūnām.]

☞ 6.25.9^d

10.89.17^c (Renu Vaiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatinām [vidyāma sumatinām nāvanām.]

☞ 1.4.3^b

vidyāma vāstor āvasā grṇānto [viṣvāmitrā utā ta indra nūnām.]

☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of āvasā grṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sākāṁ devébhīr āvadann ṛtāni,

té cid āvāsūr nahy āntam apūḥ sām ū nū pātnīr vṛṣabhir jagamyuḥ.

10.154.4^a (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvṛdhaḥ,

pitṛn tāpasvato yama tāñc cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imām nū sōmam āntito hṛtsū pītām ūpa bruve,

yāt sīm āgaç cakṛmā tát sū mṛṣatu pulukāmo hi mārtyaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyaṁ varuṇa mitryaṁ vā [sākhāyaṁ vā sādām id bhrātaraṁ vā.]

☞ 1.185.5^b

veçām vā nītyaṁ varuṇāraṇaṁ vā yāt sīm āgaç cakṛmā çiqṛāthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā nāmasā samiddhó 'chā mitrām varuṇam indraṁ voçeḥ,

yāt sīm āgaç cakṛmā tát sū mṛṣa tād ariyamāditih çiqṛathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Açvins)

tām vām rāthaṁ vayām adyā huvema stōmāir açvinā suvitāya nāvyam,

āṛiṣṭanemini pāri dyām iyanām [vidyāmeśāṇ vrjānaṁ jirādanum.]

☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumiḥa Sauhotra and Ajamiḥa Sauhotra; to Aṇvins)
 tām vām rátham vayám adyá huvema pṛthujráyam aṇviná sámgaṭim
 góh,
 yáḥ suryám váhati vandhuráyúr gírvāhasam purutáman vasyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent; see Grassmann's Lex., s. v. náva.

1.182.6^b (Agastya; to Aṇvins)

ávaiddham taugryám apsv antár anārambhaṇé tāmasi práviddham,
 cátasro návo játhalaśya juṣṭa úd aṇvibhyám iṣitáḥ párayanti.

7.104.3^b (Vasiṣṭha; to Indra and Soma)

indrāsoma duṣkṛto vavré antár anārambhaṇé tāmasi prá vidhyátam,
 yáthā nátaḥ púnar ékaḥ canódáyat tād vām astu sáhase manyumác chávaḥ.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhalaśya in 1.182.6^c see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇá yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇá váta
 rañhah.

1.183.3^{cd} (Agastya; to Aṇvins)

á tiṣṭhataṁ suvṛtām yó rátho vām ánu vratáni vártate huvíṣman,
 yéna narā nāsatyēṣayádhyāi vartir yáthás tánayāya tmáne ca.

1.184.5^c (The same)

esá vām stómo aṇvināv akāri mánebhír maghavānā suvṛktí,
 yātám vartís tánayāya tmáne cāgástye nāsatyā mādantā.

6.49.5^{cd} (Rijivān Bhāradvāja; to Viṣve Devāḥ)

sá me vápuḥ chādayad aṇvínor yó rátho virúkman mánasā yujánah,
 yéna narā nāsatyēṣayádhyāi vartir yáthás tánayāya tmáne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya; to Aṇvins)

má vām vṛko má vṛkír á dadharashín má pári varktam utá máti dhaktam,
 ayám vām bhāgó nihita iyám gír dásráv imé vām nidháyo mádhunām.

8.57(Val. 9).4^a (Medhya Kāṇva; to Aṇvins)

ayám vām bhāgó nihito yajatremá giro nāsatyópa yátam,
 píbatam sómam mádhumantam asmé prá dāṇvānsam avatam śacibhiḥ.

3.58.5^d (Viçvāmitra; to Aṣvina)

tirāḥ purū cid aṣvinā rājānsy āṅgūṣo vām maghavānā jāneṣu,

ḷhā yātaṁ pathibhir devayānāir, dāsārāv imé vām nidhāyo mādhunām.

☞ 1.183.6^c

Note that both repeated padas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvina)

yuvām gótamaḥ purumīḥó átrir dāsā hāvato 'vase haviṣmān,

dīcam na diṣṭām rjūyeva yāntā me hāvaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgirasā; to Aṣvina)

á me hāvaṁ nāsatyā, ḷvina gáchataṁ yuvām,

☞ 5.75.3^b

ḷmādhvaḥ sómasya pitāye.

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^a cf. under *asyá sómasya pitāye* in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átarīṣma támasas pāram asyá.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvina)

ḷátarīṣma támasas pāram asyá, prāti vām stómo aṣvināv adhāyi, ☞ 1.93.6^a

éhá yātaṁ pathibhir devayānāir ḷvidyāmeṣām vṛjánām jirādānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Aṣvina)

tirāḥ purū cid aṣvinā rājānsy āṅgūṣo vām maghavānā jāneṣu,

éhá yātaṁ pathibhir devayānāir ḷdāsārāv imé vām nidhāyo mādhunām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence *pathibhir devayānāir*, 5.43.6^d.

[1.184.2^a, asmé ū śu vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartīs tánayāya tmāne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nāsa-
tyeṣuyādhyai vartír yāthās tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d—8^d, dyāva rākṣataṁ pṛthivi no ábhvat.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)

devān vā yác cakrmā kác cid āgaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,

iyām dhír bhūya avayānam eṣām ḷdyāva rākṣataṁ pṛthivi no ábhvat.

☞ refrain, 1.185.2^d—8^d

5.85.7^b (Atri Bhauma ; to Varuṇa)

aryamaṃ varuṇa mitryaṃ vā sākṣāyaṃ vā sādā id bhrātaraṃ vā,
veçāṃ vā nityaṃ varuṇārāpaṃ vā yāt sm āgaç cakrṃā çirāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,
bhūvan yāthā no viçve vṛdhāsah karan suśāhā vithurāṃ nā çāvah.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ūd vāṃ pṛkṣāso mādhumanto asthur, ū sūryo aruhac chukrāṃ ārapah,
yasma ādityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for pṛkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭhaṃ vo ātithim gr̥ṇiṣe 'gnīm çatibhir turvāṇih sajōṣāḥ,
āsad yāthā no vāruṇaḥ suktīrtir iṣaç ca paṛṣad arigortāḥ sūriḥ.

8.84.1^a (Uçanas Kavya ; to Agni)

prēṣṭhaṃ vo ātithim stuṣe mitrām iva priyām,
agnīm rāthaṃ nā vēdyam.

8.19.8^b

Pāda 8.84.1^a, prēṣṭhaṃ vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xli. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭhaṃ u priyāṇāṃ stuyh . . . agnim . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uçāsanaḥ)

ūpa va eṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,
samānē āhan vimāṃṇo arkāṃ viçurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Maitravaruṇi ; Āpra, to Uçāsanaḥ)

utā yōṣaṇe divyē mahī nā uçāsānāktā sudūgheva dhenūḥ,
barhiṣāda puruhūtē maghōni ā yajñīye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va eṣe vāndyebhiḥ çūṣāḥ . . . arkāḥ, uçāsanaḥ.

The author of 1.186.4 has borrowed the existing páda 7.2.6^a, content to take it as it is, because the allight alteration to *uśāśānāktā sudúghām iva dhenúm* is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der R̥si nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass *uśāśānāktā* hier akkusative sind?'

1.188.4^a (Agastya; Āpra, to Barhis)

prācinām barhīr ójasā sahásravīram astrīṇan,
yātrādityā virājatha.

9.5.4 (Asita Kaçyapa, or Devala Kaçyapa; Āpra, to Barhis)

barhiṣ prācinām ójasā pávamāna strīṇān hāriḥ,
devēṣu devā iyata.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc}: 1.13.8^{bc}; 1.142.8^{bc}, *hótārā dāivya kavī, yajñām no yakṣatām imām.*

1.188.10^c, *agnīr havyāni siṣvadat: 1.105.14^c; 142.11^c, agnīr havyā suṣudati.*

1.189.1^b (Agastya; to Agni)

agne náya supáthā rāyé asmān víḡvāni deva vayúnāni vidván,
yuyodhi asmáj juhurānām éno bhúyīṣṭham te námauktīm vidhema.

3.5.6^b (Viçvāmitra Gathina; to Agni)

ṛbhúç cakra ídyaṁ cāru náma víḡvāni devó vayúnāni vidván,
sasāya cārma ghṛtāvat padām vés tát id agní rakṣaty āprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya; to Agni)

agne tvām párayā návyo asmān svastibhir áti durgāni víḡvā,
pūç ca prthivī bahulā na urvī bháva tokāya tánayāya çám yóh.

10.56.7^b (Bṛhaduktha Vāmadevya; to Viçve Devāh)

navā ná kṣódaḥ pradīçāḥ prthivyāḥ svastibhir áti durgāni víḡvā,
svām prajām bṛhaduktho mahitvávareshv adadhā á paréṣu.

Cl. 1.99.1^a, *sā nah parṣad áti durgāni víḡvā.*

[1.190.2^b, *sárgo ná yó devayatām ásarji: 9.97.46^d, kámo ná, &c.]*

1.190.8^c (Agastya; to Bṛhaspati)

evā mahás tuvijátās túviṣmān bṛhaspátir vṛṣabhó dhāyi devāh,
sá na stutó virávad dhātu gómad vídyúmeṣām vṛjánām jitrādānum.]

cf. refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Māitrāvaruṇi; to Indra)

evód índraim vṛṣāṇām vajrabāhum, vasiṣṭhāso abhy arcanty arkāih,

cf. 7.23.6^a

sá na stutó virávad dhātu gómad ynyām pāta svastibhiḥ sādā nah.]

cf. refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, *abhindraim vṛṣāṇām vajrabāhum.*

1.191.1^d, 4^d, ny ādṛṣṭa alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Surya ; an Upaniṣad)

ni gāvo goṣṭhé asadan ní mṛgāso avikaṣata,

ni ketāvo jánānām ny ādṛṣṭa alipsata.]

or 1.191.1^d

5.66.4^c (Ratahavya Ātreya ; to Mitra and Varuṇa)

ādha hí kāvya yuvām dāksasya pūrbhur adbhuba.

ní ketúnā jánānām cikéthe putadakṣasa.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Surya ; an Upaniṣad)

etā u tyé prāty ādṛṣṭan pradosaṁ tāsakarā iva.

[ādṛṣṭa viçvadṛṣṭāḥ] prátibuddha abhūtaṇa.

or 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty ādṛṣṭan purastāj jyótir yachantir uṣaso vibhaktiḥ,

[ājñjanan sūryam yaññam agnim] apācinam tārcṣo agād ājñṣtam. or 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, II. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magis rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dryan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādṛṣṭa viçvadṛṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāre asya yójanam hariṣṭhā

mādhv tvā madhulā cakāra ; 1.191.12^{c-f}, tāc cin nú ná maranti no

vayām, &c. ; 1.191.13^{de}, āré asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous division) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhv tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Çaunaka, formerly Çaunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)

tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣṭrām tvām agnīd
ṛtāyatāḥ,
tāva praçāstrām tvām adhvariyaṣi brahmā cāsi gr̥hāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit ; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

2.1.13^d : 1.94.3^b, tvó devī havir adanty áhutam.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yó stotṛbhyo góagrām áçvapecasam ágne rātim upasṛjānti sūrāyaḥ,
asmañ ca tāñç ca prá hí néṣi vāsya á bṛhád vadema vidátthe suvírāḥ.

The fourth páda is refrain : see the next item.—Cf. Oldenberg, *Prolegomena* p. 431 ; RV. *Noten*, p. 189 ; Pischel, *Ved. Stud.* ii. 114.

2.1.16^d : 2.13^d ; 11.21^d ; 13.13^d ; 14.12^d ; 15.10^d ; 16.9^d ; 17.9^d ; 18.9^d ; 20.9^d ;
23.19^d ; 24.16^d ; 27.17^d ; 28.11^d ; 29.7^d ; 33.15^d ; 35.15^d ; 39.8^d ;
40.6^d ; 42.3^d ; 9.86.48^d, bṛhád vadema vidátthe suvírāḥ.

2.2.2^b (Gr̥tsamada, &c., as above ; to Agni)

abhi tva náktir uśaso vavāçiré 'gne vatsám na svásareṣu dhenávaḥ,
divá ivéd aratir mánuṣā yugá kṣápo bhāsi puruvāra samyátāḥ.

8.88.1^c (Nodhas Gautama ; to Indra)

tām vo dasmām ṛtīśāhaṁ vásor mandānām úndhasaḥ,
abhi vatsám ná svásareṣu dhenáva iन्द्रam girbhír navāmahe.]

8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktir uśaso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhi vavāçiré ; cf. 9.94.2.

[**2.2.4^d**, pátho ná payīm jánasi ubhé ánu : 9.70.3^b, ádabhyāso janūṣi ubhé ánu.]

2.2.8° (Gṛtsamada, &c., as above ; to Agni)

sá idhaná usáso rámya ánu svár ná dīdē aruṣēṇa bhānūna,
hótrābhīr agnīr mānuṣaḥ svadhvaró rája víçām átihiç cāruṣ ayāve.

10.11.5^b (Havirdhana Āngi ; to Agni)

sádāsi raṇvó yāvaseva pūsyata hótrābhīr agne mānuṣaḥ svadhvarāḥ,
víprasya vā yác chaçamāná ukthyaṁ vājaṁ sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7°, hótrābhīr agnīm mānuṣaḥ sám indhate.

2.2.18 = 2.1.16.

2.3.1^d (Gṛtsamada, &c., as above ; to Agni) .

samidhho agnīr nīhitāḥ prthivyaṁ pratyān víçvāni bhūvanāny asthāt,
hótā pavakāḥ pradīvaḥ sumedhā devó devān yajatv agnīr árhan.

10.2.2^d (Trita Āptya ; to Agni)

ṽeṣi hotrām utá potrām jānanām, mandhatāsi dravinodā ṛtāva,

cf. 1.76.4°

svāhā vyaṁ kṛṇāvamā havīṇsi devó devān yajatv agnīr árhan.

2.3.7^{a+d} (Gṛtsamada, &c., as above ; Āpra, to Daīvyā Hotārā)

daīvyā hótārā prathamā vidūṣṭara ṛjū yakṣataḥ sám ṛcā vapuṣṭara,
devān yājantāv ṛtuthā sám añjato nābhā prthivyaḥ ádhi sánuṣu triṣṭu.

3.4.7^a (Viçvāmītra Gāthina ; Āpra, to Daīvyā Hotārā) =

3.7.8^a (Viçvāmītra Gāthina ; to Agni)

daīvyā hótārā prathamā ny ṛñje saptaḥ prkṣāsaḥ svadhuyā madanti,
ṛtām çānsanta ṛtām it tá āhur ánu vratām vratapū dīdhyānāḥ.

10.66.13^a (Vasukarṇa Vāukra ; to Viçve Devāḥ)

daīvyā hótārā prathamā puróhita ṛtāsyā pānthām ānv emi sādhyá,
cf. 1.124.3°

kṣétrasya pātinī prátiveçam imahe víçvān devūn amṛtān aprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpra, to Daīvyā Hotārā)

daīvyā hótārā prathamā suvācō mīmāṇa yajñām mānuṣo yājadhyai,
pracodāyantaḥ vidātheṣu kārū pracīnaṁ jyótiḥ pradīça dīçanta.

3.29.4^b (Viçvāmītra ; to Agni)

ílayās tvā padé vyaṁ nābhā prthivyaḥ ádhi,
jātavedo ní dhimāhy ṽagne havyáya vólhave,

cf. 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{ed}).—In 2.3.7 vapuṣṭarā (for vapuṣṭarā) is made to rhyme more perfectly with vidūṣṭara, as dadhantu (for dadhatu) rhymes with santu in 7.62.6 ; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened páda 3.29.4^b cf. 3.8.3^b, vāraṁ prthivyaḥ ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, átha devánām ápy etu páthah: 3.8.9^d; 7.47.3^b, devá (7.47.3^b, devír) devánām ápi yanti páthah.]

2.3.11^c (Grtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)
ghṛtām mimikse ghṛtām asya yónir ghṛté čritó ghṛtām v asya dhāma,
anuṣvadhām á vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

āibhir agne sarāthām yāhy arvān nānārathām vā vibhāvo hy ācāvā,
pātnīvatas trīṇcātām trīṇc ca devān anuṣvadhām á vaha mādāyasva.

The very harmless appearing páda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that á vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlvii. 198, who has noted the recurrence of this páda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imám vidhánto apám sadhásthe dvitādadhur bhṛgavo vikṣv āyōh,
eṣā vičvāny abhy astu bhūmā devánām agnír aratír jirāčvāh.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imám vidhánto apám sadhásthe paçúm ná naṣtām padāir ānu gman,
gūhā cātantum uçijo námobhir ichánto dhīrā bhṛgavo 'vindan.

See Muir, OST. i. 170.—The cadence apám sadhásthe in 1.149.4^a; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sākām hī čúcina čúciḥ pračastá kratunājani,
vidvān asya vratá dhruvā vayá ivānu rohate.

8.13.6^c (Nārada Kaṇva; to Indra)

stotú yát te vicarṣanir atipraçardhāyad girāh,
vayá ivānu rohate juṣánta yát.

The repeated páda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotú is the subject of rohate, and juṣánta yát is refrain appendage, as in 9.102.5^a. See Part 2, chapter 2, class B 4.—For vayá see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlvii. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayás is nom. sg. of a stem vayas 'young man', 'lusty youth', the masculine pendant of váyas, neuter, 'puberty'; cf. vayávantam kṣayam in 6.2.5 with kṣaya prajāvat, nrvát, svapatyá, suvira. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣanī in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtínām vicarṣanīh by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣanī shows that the vicarṣanī means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8° (Somahuti Bhargava ; to Agni)

yātha vidvān āraṁ kārāḍ viçvebhya yajatēbhyaḥ,
ayām agne tvé āpi yām yajñām cakrmā vayām.

8.44.28^a (Virūpa Āṅgīrasa ; to Agni)

ayām agne tvé āpi jaritā bhntu santya,
[tāsmāi pāvaka mṛjaya.]

☞ 1.10.9°

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.44.28, 'ich möge sein preiswürdiger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will; auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates frily, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kārāḥ for kārāt. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1°: 1.26.5°; 1.45.5^b, imā u śu çrudhī girāḥ.2.6.5^a (Somahuti Bhargava ; to Agni)

sā no vṛṣṭīm divās pāri sā no vājam anarvūṇam,
sā naḥ sahasrīṇi īṣaḥ.

9.65.24^a (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)

té no vṛṣṭīm divās pāri pāvantām ū suvīryam,
suvānā devāsa indavaḥ.

Ellipsis of some such verb as ā vah in 2.6.5.

[2.7.3°: āti gāhemahi dvīṣaḥ: 3.27.3°, āti dvēṣāṁsi tarema.]

2.7.4^a (Somahuti Bhargava ; to Agni)

çūciḥ pāvaka vāndyó 'gne brhád vi rocace,
tvām ghr̥tēbhīr āhutaḥ.

7.15.10° (Vasiṣṭha Maitravaruṇi ; to Agni)

[agnī rākṣāṁsi sedhati,] çukrāçocir āmartyaḥ,
çūciḥ pāvaka īḍyaḥ.

☞ 1.79.12^b

Cf. agniḥ pāvaka īḍyaḥ, 3.27.4^b.

[2.8.5^b, agnīm ukthāni vāvṛdhuḥ: 8.6.35^a; 95.6^b, indram ukthāni, &c.]

2.8.5° (Gṛtsamada ; to Agni)

ātrim ānu svarājyam [agnīm ukthāni vāvṛdhuḥ,]
viçvā ādhi çriyo dadhe.

☞ cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāṇy ārjuna vi vo māde viçvā ādhi çriyo dhiṣe vivakṣase.
 10.127.1^c (Kuçika Saubhara, or Rātri Bharadvāji; Rātristavaḥ)
 rātri vy akhyad āyatī purutrā devy akṣābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^a, *saptō ādhi çriyo dhiṣe*.

2.8.6^{c+d} (Gr̥tsamada; to Agni)
 agnér indrasya sómasya devánām utíbhīr vayám,
 áriṣyantaḥ sacemahy abhi ṣyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vaiyaçva; to Viçve Devāḥ)
 té no návām uruṣyata dívā náktam sudānavāḥ,
 áriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhuvāsu Āngirasa; to Soma Pavamāna)
 tvāyā virēṇa víravo 'bhī ṣyāma pṛtanyatāḥ,
 kṣārā no abhi víryam.

Cf. *sāsaḥyāma pṛtanyatāḥ*, under 1.8.4.

2.11.2^b (Gr̥tsamada; to Indra)
 arjō mahir indra yú āpinvaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 āmartyam cid dāsām mānyamānam āvābhinaḍ ukthāir vāvṛdhānāḥ.

7.21.3^b (Vasiṣṭha Maitrāvaruṇi; to Indra)
 tvām indra srávitavā apás kaḥ páriṣṭhitā áhinā çūra pūrvīḥ,
 tvád vāvakre rathyō na dhénā réjante viçvā kṛtrīmāṇi bhiṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gr̥tsamada; to Indra)
 çubhrām nu te çuṣmanī vardhāyantāḥ çubhrām vājram bāhvōr dādhanāḥ,
 çubhrās tvām indra vāvṛdhānō asmé dāsīr viçāḥ sūryeṇa sahyāḥ.
 gūhā hitām gūhyam gūlhām apsv āpivṛtam māyīnam kṣiyāntam,
 utō apō dyūm tastabhvūnsam āhann āhim çūra víryeṇa.

3.39.6^c (Viçvāmitra; to Indra)
 indro mādhu sāmhbṛtam usriyāyam padvād viveda çaphāvan nāme gōḥ,
 gūhā hitām gūhyam gūlhām apsú hāste dadhe dākṣiṇe dākṣiṇāvan.
 10.148.2^{b+c} (Pṛthu Vainya; to Indra)
 ṛṣvās tvām indra çūra jātō dāsīr viçāḥ sūryeṇa sahyāḥ,
 gūhā hitām gūhyam gūlhām apsú bibhṛmāsi prasrāvaṇe nā sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Śāyana. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insoheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée)'. Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitāh, &c., to a demon with a measure of plausibility; 10.148.2^{cd} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasāvāna (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitāh, &c. But haste dadhe is not at all favourable to such a construction. haste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under haste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that gūhā hitāh, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Grtsamada; to Indra)

pībā-pībéd indra çūra sōmañ māndantu tvā mandīnañ sutāsaḥ, 1.134.2^a
prñantas te kuṣāḥ vardhayantv itthā sutāḥ paurā indra āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pībéd indra çūra sōmañ mā risaṇyo vasavāna vāsuh sām,
utā trayasva grñatō maghōno mahāç ca rāyo revātas kṛdhī nah. 10.22.15^c

2.11.11^b, māndantu tvā mandīnañ sutāsaḥ: 1.134.2^a, māndantu tvā mandīno
vayav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Grtsamada; to
Indra)

nūnām sá te prāti várañ jaritré duhiyád indra dākṣiṇā maghōnī,
çikṣā stotḥbhyo māti dhag bhāgo no bṛhád vadema vidāthe suvirāḥ. 2.1.16^d ff.
☞ refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatvāhim ariṇāt saptā sindhūn: 4.28.1^c; 10.67.12^c, āhann āhim, &c.]

[2.12.12^a, yāḥ saptāraçmir vṛṣabhās tūviṣmān: 4.5.3^b, sahāsraretā vṛṣabhās, &c.]

2.12.12^b, avāsrjat sártave saptā sindhūn: 1.32.12^d, avāsrjah sártave saptā sindhūn.

2.12.14^b (Grtsamada; to Indra)

yāḥ sunvāntam ávati yāḥ pácentam yāḥ çāhsantam yāḥ çaçamānām ūti,
yasya brāhma vārdhanam yasya sōmo yāsyedām rādhaḥ sá janāsa indrah.

2.20.3^c (The same)

sá no yúvëndro johútraḥ sákha çivó narām astu pātā,
yāḥ çāhsantam yāḥ çaçamānām ūti pácentam ca stuvāntam ca prañeṣat.

2.12.15^c (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid víjaṁ dārdarṣi sá kíḷasi satyāḥ,
vayám ta indra viçváha priyásah ḷsuvírāso vidátham á vadema. ☞ 1.117.25^d

8.48.14^c (Pragātha Kaṇva; to Soma)

trátaro deva ádhi vocatā no má no nidrá 1çata móta jálpih,
vayám sómasya viçváha priyásah ḷsuvírāso vidátham á vadema. ☞ 1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvírāso vidátham á vadema.

2.13.2^d-4^d, yas tákṛṇoh prathamám sásy ukthyāḥ.

2.13.9^b (Gr̥tsamada; to Indra)

çatām vā yásya dáça sakám ádya ékasya çruṣṭáu yád dha codám ávitha,
arajjúu dasyūn sám unab dabhítaye suprávyò abhavaḥ sásy ukthyāḥ.

8.3.12^a (Medhyatithi Kaṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhíya indra síçasataḥ,
çagdhí yátha rúcamaṁ çyāvakaṁ kíçpam indra právaḥ svārnaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, stotṛnām prerakam yajamānam¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

asmábhyaṁ tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yáo citráṁ çravasyá ánu dyūn ḷbṛhád vadema vidáthe suvírāḥ. ☞ refrain, 2.1.16^d ff.

2.14.1^a (Gr̥tsamada; to Indra)

ádhvaryavo bháratéन्द्रāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ,
kamí hí virāḥ sadām asya pítim juhóta vṛṣṇe tád íd eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āilusa; to Āpaḥ or Aponaptṛ)

agnam āpa uçatṛ barhiḥ édām ny adhvaré asadan devayāntiḥ,

ádhvaryavaḥ sunutéन्द्रāya sómam ábhūd u vaḥ supákā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, Sitzungsberichte der Berliner Akademie der Wissenschaften, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as yajamānasya codáu in 2.30.6, or yajamānasya codáu in 1.5.1.8. The word pauri similarly plays upon the idea 'liberal', purukṛt, and the like, cf. under 8.6.1.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada; to Indra)

ádhvaryavo yó apó vavriváṁsam vṛtrám jaghánaçányeva vṛksám,
tásmā etám bharata tadvaçāyaṁ eṣá índro arhati pítim asya.

2.37.1^c (Gr̥tsamada; to R̥tus)

mándasva hotṛád ánu jóṣam ándhaso 1'dhvaryavaḥ sá pūrnám vaṣṭy
ásicam,] cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotṛád sóman dravipodaḥ píba
r̥túbhiḥ.

2.14.10^b (Gr̥tsamada; to Indra)

ádhvaryavaḥ páyasódhar yátha góḥ sómebhir im̐ pṛṇatá bhojám índram,
védahám asya níbhṛtaṁ ma etád dītsantaṁ bhúyo yajataḥ ciketa.

6.23.9^b (Bharadvāja; to Indra)

tám vaḥ sakhayāḥ sám yátha sūtósu sómebhir im̐ pṛṇatá bhojám índram,
kuvít tásmā ásti no bhárāya ná súṣvim índro 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trīkadrukeṣv apibat sūtāya.

2.15.2^c : 1.103.2^a, sá dhārayat pṛthivīm papráthac ca.

2.15.2^d–9^d, sómasya tū máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gr̥tsamada; to Indra)

ádhá yó viçvā bhúvanābhī majmáneçanakṛt právayaḥ abhy ávardhata,
ád ródasi jyotiṣa váhnir átānot sívyan támānsi dúdhita sám avyayat.

9.110.9^b (Tryarūṇa and Trasadasyu; to Pavamāna Soma)

ádha yád imé pavamāna ródasi imá ca viçvā bhúvanābhī majmánā,
yúthó ná niṣṭhā vṛṣabhó ví tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Gr̥tsamada; to Indra)

**hári nú kam rátha indrasya yojám ayái súktena vácasā návena,
mó śu tvám átra bahávo hí viprá ní ríraman yájamānāso anyé.**

3.35.5^h (Viçvāmitra; to Indra)

**mā te harí vṛṣaṇā vītáprāṭha ní ríraman yájamānāso anyé,
atyáyahi çáçvato vayám té 'raṁ sūtébhiḥ kṛṇavāma sómāhi.**

Cl. 10.160.1st, indra mā tvā yájamānāso anyé ní ríraman túbhyam imé sūtāsah. A characteristic instance of translating a repeated páda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayāntah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní ríraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Gr̥tsamada; to Indra)

**mama bráhmendra yāhy áchā viçvā hári dhurí dhiṣvā ráthasya,
purutrí hí vihávyo babhúthāsmiñ chūra sāvane mādayasva.**

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

**te tvā mādā indra mādayantú çuṣmīṇān tuvirádhasan jamitré,
éko devatrí dáyase hí murtān asmiñ chūra sāvane mādayasva.**

7.29.2^c (The same)

bráhmaṇ vira bráhmakṛtiṁ juṣāṇo 'rvācino háribhir yāhi túyam,

cf. 3.43.3^b

asmínn ū śu sāvane mādayasvó₁pa bráhmāṇi çṛṇava imá nah.

cf. 6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmiñ sāvane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya piyoh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yūhi çānsantañ yāhi çaçamānām tñí.

2.20.5^d (Gr̥tsamada; to Indra)

**so āṅgirasām ucátha jujuṣvún bráhmā tutod indro gatúm iṣṇán,
muṣṇān usāsaḥ súryeṇa stavún áçnasya cio ohīṇathat pūrvyāṇi.**

6.4.3^d (Bharadvāja Barhaspatya; to Agni)

**dyávo na yasya panáyanty ábhvaṁ bhāsānsi vaste súryo ná çukráh,
ví yā inóty ajārah pávakó 'çnasya cio ohīṇathat pūrvyāṇi.**

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇán muṣṇán see under 1.62.2^c.

haya marks that composition as primary; cf. 2.23.13, bṛhaspátir ví vavarhá. In 6.61 Sarasvatī is assimilated to Bṛhaspati in an especial degree: in st. 3, as dhīnām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Bṛhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, má no duḥcāṁso abhidipsúr iṣata: 1.23.9^o; 7.94.7^o, má no duḥcāṁsa iṣata; 10.25.7^d, má no duḥcāṁsa iṣatā vívakṣase.

2.23.11^c, ási satyá ṛṇayá brahmaṇas pate: 1.87.4^o, ási satyá ṛṇayá vánedyaḥ.

[**2.23.15^d**, tát asmásu dráviṇam dhehi citráṁ: 10.37.10^d, tát sūrya dráviṇam, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gṛtsamada; to Brahmanaspati)

bráhmaṇas pate tvám asyá yantá sūktásya bodhi tánayam ca jinva,
viçvam tát bhadráṁ yád ávanti devá bṛhád vadema vidátthe suvirāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gṛtsamada; to Aponaptar)

áyaṁsam agne suksítim jánāyáyaṁsam u maghávadbhyaḥ suvrktim,

viçvam tát bhadráṁ yád ávanti devá bṛhád vadema vidátthe su-
virāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^d—5^d, yámi-yam yújam kṛṇuté bráhmaṇas pátih.

[**2.25.4^b**, sú sátvabhīḥ prathamó goṣu gachati: 1.83.1^a, áçvāvati prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gṛtsamada; to Brahmanaspati)

tásmā id viçve dhunayanta síndhavó 'chidrā çárma dadhire purúṇi,
devānām sunná subhágaḥ sú edhate yámi-yam yújam kṛṇuté bráhmaṇas pátih.]

☞ refrain, 2.25.1^d—5^d

3.15.5^a (Utkīla Kātya; to Agni)

áchidrā çárma jaritah purúṇi devān ácha dídyanaḥ sumedhúḥ,
rátho na sásniṛ abhi vakṣi víjam ágne tvám ródasī naḥ sumeḷe.

For 3.15.5 see Geldner, *Ved. Stud.* i. 160; Oldenberg, *SBE.* xlii. 223.

2.26.2^b (Gṛtsamada; to Brahmanaspati)

yájava vira pra víhi manáyató bhadráṁ mánaḥ kṛṇuṣva vṛtratúrye,
havíṣ kṛṇuṣva subhágo yáthásasi bráhmaṇas páter áva á vṛṇīmahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadráṁ mánaḥ kṛṇuṣva vṛtratúrye yéna samátsu sāsáhaḥ,
áva sthirá tanuḥi bhūri çárdhatam vānema te abhiṣṭibhiḥ.

An interesting study in translations of repeated pádas :—

- { Grassmann, i. 33, ad 2.26.2^b : 'mache tüchtig deinen Geist zur Feindesschlacht.'
 { Grassmann, i. 424, ad 8.19.20^a : 'im Feindeskampfe mache heilvoll deinen Muth.'
 { Ludwig, 728, ad 2.26.2^b : 'fass guten mut zur bekämpfung der feinde.'
 { Ludwig, 401, ad 8.19.20^a : 'betätige beglückenden sinn bei der Vtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression *sthīrān mānaḥ* kr̥, 5.30.4; 10.117.2.

[2.26.2^d, *brāhmaṇas páter áva ū vṛṇtaḥ* : 10.35.2^a, *divasprthivyor áva*, &c.]

2.26.3^b, *sá putráir vājam bharate dhānā nṛbhiḥ* : 1.64.13ⁱ, *śravadbhīr vājam*, &c. ;
 10.147.4^d, *makṣū sá vājam*, &c.

2.27.2^b, *mitrō aryamā várūṇo juṣanta* : 7.64.1^d, *rūjā suksātrō várūṇo juṣanta*.]

[2.27.4^b, *devā viśvasya bhūvanasya gopāḥ* : 1.164.21^c, *inō viśvasya*, &c.]

2.27.7^c (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)
pīpartu no āditi rūjaputrāti dvēśāṇsy aryamā sugobhiḥ,
br̥hān mitráśya várūṇasya çārmópa syāma puruvírā áriṣṭāḥ.

10.10.6^c (Yami Vāivasvatī; Sainvāda)

kó asyā veda prathamāsyúhnaḥ ká im dadarça ká ihā prā vocat,
br̥hān mitráśya várūṇasya dhāma kád u brava āhano vícya nṛn.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, *Gurupūjakāumudī*, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kurma Gārtsamada, or Gr̥tsamada; to Ādityas)
trī rocanā divyā dhārayanta hiranyūyāḥ çūcayo dhārāpūtāḥ,
āsvapnajo animiṣā ādabdhā uruçānsā ṛjāve mārtyāya.

5.29.1^b (Gauriviti Çaktya; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,
ārcanti tvā marūtāḥ putādakṣas tvām eṣām f̥sir indrāsi dhīraḥ.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows : 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers : stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (*f̥sir dhīraḥ*), and by means of the sacrifice of Manu (*mānuṣo devātātā*) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression *trī rocanā divyā dhārayanta* which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural *ekapēsa*, or an elliptical *σχήμα καὶ ἑλὼν καὶ μίρος*; cf. *arir* = *aryó*, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kurma Gātsamāda, or Gṛtsamāda; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghōno varuṇa priyāsya bhūridāvna ā vidān gūnam āpēḥ,
mā rāyo rājan suyāmād āva sthām ṽbrhād vadema vidāthe suvīrāḥ.]
☞ d: refrain, 2.1.16^d ff.

2.28.1^b (Kurma Gātsamāda, or Gṛtsamāda; to Varuṇa)

idām kavér adityāsya svarājo viṣvāni sánty abhy āstu mahnā,
āti yó mandró yajāthāya devāḥ sukīrtīm bhikṣe varuṇasya bhūreḥ.

8.100.4^b (Indra; to Indra)

ayām asmi jaritāḥ pāya mehā viṣvā jātāny abhy āsmi mahnā,
ṛtāsya mā pradiṣo vardhayanty ādardiró bhūvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d; 8.88.4^b.

[2.28.3^c, ynyām naḥ putrā aditer adabdhāḥ: 7.60.5^d, çagmāsaḥ putrā aditer
adabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2^b, ynyām dvēsāṁsi sanutār yuyota: 10.100.9^b, viṣvā dvēsāṁsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gṛtsamāda; to Viṣve Devāḥ)

asmākaṁ mitravaruṇāvataṁ rātham ādityāi rudrāir vāsuhbhīḥ sacābhuvā,
prā yād vāyo nā pāptan vāsmanas pāri çravasyāvo hṣivanto vanarśadaḥ.

8.35.1^b (Çyāvāçva Ātreya; to Açvins)

agninēndreṇa varuṇena viṣṇunādityāi rudrāir vāsuhbhīḥ sacābhuvā,
sajjōsasaḥ usāsa sūryeṇa ca, sōmaṁ pibatam açvinā.]

☞ c: refrain, 8.35.10–21^c; d: refrain, 8.35.14–3^d

2.33.2^c (Gṛtsamāda; to Rudra)

tvādattebhī rudra çāntamebhīḥ çatām himā açya bhesajebhīḥ,
vy āsmād dvēṣo vitarām vy āṇho vy āmivāç çatayasvā viśūciḥ.

6.44.16^d (Çanyu Bārhaspatya; to Indra)

idām tyāt pūtram indrapānam indrasya priyām amftam apāyi,
mātsad yāthā saumanasāya devām vy āsmād dvēṣo yuyāvād vy āṇhaḥ.

For 2.33.2^{cd} cf. 6.74.1^{ab}.

2.33.14^a (Gṛtsamāda; to Rudra)

pāri ṇo hetī rudrāsya vṛjyāḥ pāri tveṣāsya durmatir mahī gat,
āva sthīrī maghāvadbhyas tanuṣva ṽmīdhvas tokāya tānayaya mṛṇa.] ☞ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyavasāṁ riçāntīḥ çuddhīḥ apāḥ suprapāṇé pībantīḥ,
mā va stenā içata māghāçāṁsah, pári vo hetī rudráśya vṛjyāḥ.

6.28.7^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvó rāṣṭráṁ br̥hád invatī dyáur yáu set̥sbhir arajūbhiḥ sinrthāḥ,
pári no hélo várūṇasya vṛjyā urūm na índrah kṛṇavad u lokām.

The repeated páda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari no rudrasya hetir vṛnaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélah. Yet I believe that pári hetīḥ preceded pári hélah ; cf. the opening paragraphs of Part 2, chapter 4.—The expression áva sthirā maghāvadbhyaḥ tanuṣva mean 'loosen the strong bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛṣa : 1.114.6^d, tmāne tokāya tanayāya mṛṣa.

2.34.4^c (Gr̥tsamada ; to Maruts)

pr̥kṣé tú viçvā bhūvanā vavakṣire mitráya vā sādām ā jitrādanavaḥ,
pṛṣadaçvāso anavabhṛārādhasa ṛjipyāso ná vayūneṣu dhurśadaḥ.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhāmanī marutam ója
imahe,

pṛṣadaçvāso anavabhṛārādhaso gántāro yajñānī vidātheṣu dhīraḥ.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tán vo mahó marúta evayáyno viṣṇor eśásya prabhṛthé havāmahe,
hiranyavarṇān kakuhūn yatāsrūco brahmanýántaḥ çāñsyaṁ rúdhā imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyā devāsya mīlhuṣo vayū viṣṇor eśásya prabhṛthé havirbhiḥ,
vidé hí rudró rudriyān mahitvānī yāsiṣṭānī vartir açvināv írāvat.

The meaning of the repeated páda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pádas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

[2.35.9^b, jihmánām urdhvó vidyútām vásānaḥ : 1.95.5^b, jihmánām urdhvāḥ
svayāçā upásthe.]

2.35.12^b (Grtsamada; to Aponaptr)

asmái bahunám avamíya sákhye yajñáir vidhema námasā havirbhiḥ,
sám sánu marjmi didhīsamī bilmair dádhamy ánnaiḥ pári vanda ṛgbhīḥ.

4.50.6^b (Vamadeva; to Brhaspati)

ová pitró viçvadevāya vṣṣne yajñáir vidhema námasā havirbhiḥ,
bḥaspate suprajá vīrávanto [vayám syāma pátayo rayiṇám.] 4.50.6^d

[2.35.14^a, asmín padé paramé tasthivánsam: 1.72.4^d, agním padé, &c.]

2.35.15^{ed}: 2.23.19^{ed} = 2.24.16^{ed}, viçvaṁ tād bhadráṁ yád ávanti devú bṛhád
vadema vidátthe suvīraḥ.

[2.36.4^a, á vakṣi deván ihá vipra yákṣi ca: 5.26.1^c; 6.16.2^c; 8.102.16^c, á deván
vakṣi yákṣi ca.]

2.36.5^c (Grtsamada; to Rtus)

eṣá syá te tanvó nṛmṇavárdhanah sáha ojah pradivi bāhvór hitāḥ,
túbhyaṁ sūtó maghavan túbhyaṁ ábhrtas tvám aya bráhmaṇád á tṛpát piba.

10.116.7^c (Agni yuta Sthāura, or Agni yupa Sthāura; to Indra)

idám havir maghavan túbhyaṁ rātám práti samrāḥ áhrṇāno ṛgbhāya,
túbhyaṁ sūtó maghavan túbhyaṁ pakvó 'ddhīndra piba ca prásthitasya.

2.36.6^a (Grtsamada; to Rtus)

juṣéthām yajñám bódhataṁ hávasya me sattó hótā nivídaḥ pūrvyá ánu,
ácha rūjānā náma ety avītan praçāstrád á pibatan somyám mādhu.

8.35.4^a (Çyāvaçva Ātreya; to Açvins)

juṣéthām yajñám bódhataṁ hávasya me viçvehá devāu sávanāva
gachatam.

[sajóṣasā usāsā súryeṇa céṣam no voḥham açvinā.]

4.50.6^c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff.; Geldner, *Ved. Stud.* ii. 145, note.

[2.37.1^b, udhvaryavah sá pūrnám vaṣṭy ásicam: 7.16.11^b, pūrnám vivaṣṭy ásicam.]

Both padas apply technically to Agni Draviṇodas.

2.37.1^c, tásmā etám bharata tadvaçó dadīḥ: 2.14.2^c, tásmā etám bharata tadvaçáya.

2.38.1^a (Grtsamada; to Savitar)

úd u ṣyá deváh savitá saváya çavattamám tádapa váhnir asthāt,
nūnám devébhyo vi hí dhāti ratnam áthúbhajaḍ vītihotram svastáu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u **ṣyá deváh savitá hiranyáya** bāhú ayaṅsta sávanāya sukrátuh,
ghr̥tēna pāpī abhi pr̥ṣṇute makhó yūva sudákṣo rájaso vidharmapi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u **ṣyá deváh savitá dāmūnā hiranyapāṇih** pratidoṣām asthāt,
áyohanur yajató mandrájihva á dāṣṣe suvati bhūri vāmām.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u **ṣyá deváh savitá yayāma** hiranyáyim amátini yām áciṣret,
nūnām bhāgo hávyo mānuṣebhir ví yó rātā puruvásur dādhati.

[2.38.4^d, arāmatih savitá devā āgat : 1.35.8^c, hiranyakṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tād divó adbhyáh pr̥thivyás tváya dattām kāmāyā rādha á gat.
gám yát stotf̥bhya āpāye bhāvāty uruṣānsāya savitsr̥ jaritré.

7.8.6^c (Vasiṣṭha Maitravaruni ; to Agni)

idām vácah ṣṭasáh sámsahasram úd agnáye janiṣṭṣṭa dvibárhah,
gám yát stotf̥bhya āpāye bhāvāti dyumád amivacātanam rakṣoṣá.

2.39.8^a, etāni vām aṣvinā vārdhanāni : 1.117.25^a, etāni vām aṣvinā vīryāni.

[2.40.1^b, jánana divó jánana pr̥thivyáh : 8.36.4^a, janitá divó janitá pr̥thivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūsan)

sómāpūṣaṇa jánana raytūm̐ jánana divó jánana pr̥thivyáh, cf. 2.40.1^b
játáu víṣvāya bhūvanāya gopáu devā akr̥ṣvann amftasya nábbhim.

3.17.4^d (Kata Vaiṣvāmित्रa ; to Agni)

agnīm sudrtīm sudf̥cam gr̥pānto namasyāmas tvédyam̐ jātavedah,
tvām dutām aratīm havyvāhām devā akr̥ṣvann amftasya nábbhim.

Possibly the expression amftasya nábbhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, abhyām̐ indrah̐ pakvām̐ amāsv̐ antáh : 6.72.4^a, indrasomā pakvām, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víṣvāny anyó bhūvanā jajāna : 2.35.2^d, víṣvāny aryó bhūvanā jajana :
10.85.18^c, víṣvāny anyó bhūvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūsan)

víṣvāny anyó bhūvanā jajāna, víṣvam̐ anyó abhicāṣṭa eti, cf. 2.35.2^d
sómāpūṣaṇāv̐ ávatan̐ dhīyam̐ me yuvábhyaṁ víṣvāh̐ pftanā jayema.

6.52.16^a (R̥jicvan Bhāradvāja; to Viṣve Devāḥ, here Agni and Parjanya)
 āgniparjanyaṁ āvataṁ dhīyaṁ me 'smīn hāve suhavaṁ suṣṭutīm naḥ,
 iṣam anyo janāyad gārbham anyāḥ prajāvatir iṣa ā dhattam asmā.

[2.40.6°, āvatu devy āditir anarvā: 7.40.4°, suhavaṁ devy, &c.]

Of. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada; to Vāyu)
 niyūtvaṁ vāyav ā gahy ayāṁ cūkró ayāmi te,
 gāntāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva; to Vāyu)
 vāyo cūkró ayāmi te mādhu āgram diviṣṭiṣu,
 ā yāhi sōmapitaye spārḥó deva niyūtvatā.
 8.101.9^d (Jamadagni Bhārgava; to Vāyu)
 ā no yajñāṁ diviṣpṛcām vāyo yāhi sumānmabhiḥ,
 antāḥ pavitra upāri cṛiṇāno 'yāṁ cūkró ayāmi te.

2.41.4^b: 1.47.1^b, sutāḥ sōma ṛtāvṛdha.

2.41.6^a: 1.136.1^d, tā samrājā gr̥hātāsuti.

2.41.6^b: 1.136.3°, adityā dānunas pati.

2.41.8^{a+c} (Gr̥tsamada; to Aṇvins)
 ná yāt páro nāntara ādadhāṣad vṛṣaṇvasu,
 duḥcāṁso mártyo ripūḥ.

6.63.2^d (Bharadvāja; to Aṇvins)
 ūraṁ me gantaṁ hāvanāyāsmāi gr̥ṇānā yāthā pibātho āndhaḥ,
 pāri ha tyād vartir yātho riṣó ná yāt páro nāntaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kaṇva; to Indra)
 sūm it tām aghām aṇavad duḥcāṁsam mártyaṁ ripūṁ,
 yó asmatrá durhāpavān ūpa dvayūḥ.

2.41.13^a = 6.52.7^a: 1.3.7^b, viṣve devāsa ā gata.

2.41.13^b (Gr̥tsamada; to Viṣve Devāḥ) =

6.52.7^b (R̥jicvan Bhāradvāja; to Viṣve Devāḥ)
 viṣve devāsa ā gata, cṛṇutā ma imāṁ hāvam,
 ódām barhír ní ṣidata.

☞ 1.3.7^b

8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)
 ihā gataṁ vṛṣaṇvasu cṛṇutām ma imāṁ hāvam,
 ūnti śud bhūtu vām āvaḥ.

☞ refrain, 8.73.10^a–18^c

Of. imāṁ me cṛṇutām hāvam, 8.85.2^b, and imāṁ naḥ cṛṇavad dhāvam, under 8.43.22°.

2.41.15 = 1.23.8.

2.41.16^c, apraçastā iva amasi: 1.29.1^b, anāçastā iva smāsi.

2.41.20^b: 1.142.8^d, sidhrām adyā divispṛçam; 5.13.2^b, sidhrām adyā divispṛçah.

2.42.3^c (Gr̥tsamada; Adhvani.vāçyamānasya çakuntasya stutih)

āva kranda dakṣiṇatō gṛhāṇām sumāṅgālo bhadravadī çakunte,
mā na stenā içata māghāçāṁso [br̥hād vadema vidāthe suvīrah.]

~~cf~~ refrain, 2.1.16^b ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajāvatih sūyāvasaṁ riçāntih çuddhā apūḥ suprapaṇé pibantih,
mā va stenā içata māghāçāṁsah [pāri vo hetī rudrāsyā vr̥jyah.]

~~cf~~ 2.33.14^a

Cf. mā no duhçāṁsa içata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krātuṃ punanāḥ kavibhiḥ pavitraiḥ : 3.31.16^c, mādhvāḥ punanāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbhaṃ darṣatām śasadhīnam.

3.1.15^d (Viṣvāmitra Gāthina ; to Agni)

īḥ ca tva yajamāno havīrbhir īḥ sakhitvām sumatīm nīkamāḥ,
devāir āvo mimihi sām jaritré rākṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiṣvāmitra, or Prajāpati Vācyā ; to Viṣve Devāḥ,
here Agni)

imām mahé vidathyāya ṣṣām cācvat kṛtva īdyaya prā jabhruḥ,
ṣṣōtu no dāmyebhir ānikāiḥ ṣṣōtv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch hausliches Erglänzen'; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] anlitzten'; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, Études sur le Lexique, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, Ved. Stud. i. 158 ; Oldenberg, SBE. xlvi. 221.

3.1.19^{a,b} (Viṣvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ qivébhir mahān mahībhir ūtibhiḥ sarayān,
asmé rayīm bahulām sāntarutrām suvācam bhāgām yaçasām kṛdhi naḥ.

3.31.18^{a,d} (Kuçika Āsīrathi, or Viṣvāmitra ; to Indra)

pātir bhava vṛtrahann sūntānām girām viçvāyur vṛṣabhó vayodhāḥ,

ā no gahi sakhyébhiḥ qivébhir mahān mahībhir ūtibhiḥ sarayān.

4.32.1^c (Vānadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{a,d} (Viṣvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtémā jānmañ-janman nīhito jātávedāḥ.

3.30.2^c (Viçvāmītra ; to Indra)

ná te duré paramá cid rájañsy á tu prá yāhi harivo hāribhyām,
sthīráya vṛṣṇe sávanā kṛtémá yuktá grávanāḥ samidhanó agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a : 3.1.20^d, jánmañ-janman nñhito jātávedāḥ.

3.1.21^{cd} (Viçvāmītra Gāthina ; to Agni)

jánmañ-janman nihito jātávedā, viçvāmītrebhir idhyate ájasrah,
tásya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma.

For 3.1.20^d

3.59.4^{cd} (Viçvāmītra ; to Mitra)

ayám mitró namasyāḥ suçévo rāja suksatró ajanīṣṭa vedhāḥ,
tásya vayám sumatáu yajñīyasyāpi bhadré saumanasé syāma.

6.47.13^{ab} (Garga Bharadvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kakṣivata ; to Indra)

tásya vayám sumatáu yajñīyasyāpi bhadré sāumanasé syāma,
śá sutráma svávañ indro asmé aríc cid dvéṣaḥ sanutár yuyotu.

For 6.47.13^{cd}

10.14.6^{cd} (Yama Vaivasvata ; Liṅgoktadevatāḥ)

úṅgirasó naḥ pitáro návagvā átharvāṇo bhṛgavaḥ somyásāḥ,
tēṣāṃ vayám sumatáu yajñīyānām āpi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmītra Gāthina ; to Agni)

imám yajñám sahasāvan tvám nó devatrā dhehi sukrato ráraṇaḥ,
prá yañsi hotar brhatír īṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Saucika, or Agni Vāiçvānara ; to Agni)

agnáye bráhma rñbhávas tatakṣur agnín mahám avocāma suvṛktim,
ágne práva jaritāraṃ yaviṣṭhágne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina ; to Agni) = 3.15.7 (Utkīta

Katya ; to Agni) = 3.22.5 (Gāthín Kauçika ; to Agni) = 3.23.5

(Devagravas Bhārata, and Devavāta Bhārata ; to Agni)

ilám agne purudásam sanín góḥ ṣaṣvattamám hávamānāya sādha,
syān naḥ sūnús tánayo vijávagne śá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmītra Gāthina ; to Agni)

śá rocayaj janúṣā ródasī ubhé śá mātṛór abhavat putrá ídyah,
havyavál agnir ajáraç cānohito dulābho viçám ātithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavál agnir ajáraḥ pitá nó vibhúr vibháva sudṛṣṭiko asmé,
sugārhapatyāḥ sám īṣo didihy āsmadryak sám mimihī crávāñsi.

For 3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viçvāmitra Gāthina ; to Agni)

**agnīm sumnāya dadhire puró jánā vājaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ surúcam viçvádevyaṁ rudráṁ yajñānām sádhadiṣṭim apásām.**

10.140.6^b (Agni Pāvaka ; to Agni)

**ṛtúvānaṁ mahiṣám viçvádarçatam agnīm sumnāya dadhire puró jánāḥ,
ṛtṛtkarṇaṁ sapráthastamaṁ tvá girá, dáivyaṁ mánuṣā yugá.** 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlvii. 228, 327 ; ZDMG. lxii. 476 ; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established).' The second hemistich is anacoluthic; the change of person in the phrase tvá girá limps along late in the stanza; moreover tvá girá is almost certainly an appendage to the third páda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viçvāmitra Gāthina ; to Vaiçvānara)

**namasyáta havyádātim svadhvarám duvasyáta dāmyaṁ jātávedasam,
rathír ṛtasya bṛhāto vicarṣaṇir agnir devānām abhavat puróhitaḥ.**

10.110.11^b (Jamadagni Bhārgava, or Rama Jamadagnya ; Āpriyaḥ)
sadyó jātó vy amimta yajñām agnir devānām abhavat purógāḥ,
asyá hótuh pradiçy ṛtasya vāc sváhakṛtaṁ havir adantu devāḥ.

10.150.4^a (Mṛṇika Vasiṣṭha ; to Agni)

**agnir devó devānam abhavat puróhito 'gnīm manusyā ṣṣayaḥ sám idhire,
agnīm mahó dhānasatav ahám huve mṛṇikám dhānasataye.**

The páda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viçvāmitra Gāthina ; to Vaiçvānara)

**viçám kavīm viçpátim mánuṣir iṣaḥ sám sim akr̥ṇvan svádhitim ná téjase
sá udvāto nivāto yati véviṣat sá gárbham eṣu bhúvaneṣu didharat.**

5.4.3^a (Vasuçruta Ātreya ; to Agni)

**viçám kavīm viçpátim mánuṣiṇām çucim pávakám ghṛtápr̥stham agnīm
ní hótaraṁ viçvavidám dadhidhve sá devéṣu vanate váryāṇi.**

6.1.8^a (Bharadvāja Bārhaspatya ; to Agni)

**viçám kavīm viçpátim çácvatínām nitócanam vṛsabhám carṣaṇínám,
prétiṣaṇim iṣáyantam pávakám rájantam agnīm yajatám rayínám.**

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣir iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the páda 3.2.2^a = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jaṭhāreṣu prajājñivān vīṣa citreṣu nānadan ná sinháḥ,
vaiçvānaráḥ pṛthupájā ámar̥tyo vásu rátnā dāyamāno ví daçuṣe.

3.2.7^a (Viçvāmītra ; to Agni)

pṛthupájā ámar̥tyo gṛh̥tānir̥pik svāhutaḥ,
agnir̥ yajñāsya havyavāt̥.

3.4.6^a, yáthā no mitró váruṇo júṣeṣat : 1.43.3^a, yáthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Daivya Hotārā)

« dáivya hótārā prathamá ny řñje » saptá pṛkṣásah svadháya madanti,

řtám gāṁsanta řtám it tá áhur̥ ánu vrataśm vrapatá didhyānāḥ. ☞ 2.3.7^a

3.4.7^a = 3.7.8^a, dáivya hótārā prathamá ny řñje : 2.3.7^a, dáivya hotārā prathamá
vidūstarā ; 10.66.13^a, dáivya hótārā prathamá purohita ; 10.110.7^a,
dáivya hótārā prathamá suvācā.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitravaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajóṣā ilā deváir̥ manuṣyēbhir̥ agniḥ,
sārasvatī sārasvatēbhir̥ arvāk̥ tisró devir̥ barhír̥ édám̥ sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitravaruṇi ; Āpra, here Tvaṣṭar)

tán nas turīpam̥ ádha poṣayitnú déva tvaṣṭar ví řāraṇāḥ syasva,
yáto viráḥ karman̥yāḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitravaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va řjópa devān̥ agnir̥ havir̥ ṣamitá sūdayāti,
séd u hótā satyátaro yajāti yáthā devānām̥ jānimāni véda.

Cf. for the first distich 2.3.10^b.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitravaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvān̥ indreṇa deváiḥ sarátham̥ turébbhiḥ,
barhír̥ na ástām̥ éditīḥ suputrā svāhā devā amftā mādayantām̥.

5.11.2^c (Sutambhara Ātreya ; to Agni)

« yajñāsya ketúm̥ prathamám̥ puróhitam̥, agnir̥m̥ náras triṣadhassthé sám̥
Idhire, ☞ 5.11.2^a

indreṇa deváiḥ sarátham̥ sé barhiṣi sídan̥ ní hótā yajáthaya sukrátuh̥.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyáso havirádo haviṣpá indreṇa deváiḥ sarátham̥ dádhānāḥ,
ágne yāhi sahásram̥ devavandāiḥ páraiḥ pūrvāiḥ pitṛbhir̥ gharmanasdbhiḥ.

10.70.11^d (Sumitra Badhryaṣva; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indraṁ divo marūto antāriṣat,
 śidantu bahir viṣva ā yājatrāḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, haviṣpāḥ, gharmāsadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnir bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]
 Cf. 3.18.5^b.

3.5.4^b (Viṣvāmitra Gathina; to Agni)
 mitrō agnir bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, ~~cf.~~ 3.5.4^a
 mitrō adhvaryūr iṣirō dāmūna mitrāḥ sindhunām utā pārvatānam.

10.83.2^b (Manyu Tāpasa; to Manyu)
 manyūr indro manyūr evīsa devō manyūr hōtā vāruṇo jātāvedāḥ,
 manyūr viṣva iṣate mānuṣir yāḥ pāhī no manyo tāpasa sajojāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmitra Gathina; to Agni)
 pāti priyāṁ ripō āgraṁ padāṁ vēḥ pāti yahvāḥ cāraṇaṁ sūryasya,
 pāti nūbhā saptācīraṇaṁ agnir pāti devūnām upamādam ṛvāḥ.

4.5.8^d (Vamadeva Gāutama; to Vaiṣvānara)
 pravūcyam vācasah kim me asyā gūhā hitām ūpa niṇig vadanti,
 yād usriyāṇām āpa vūr iva vrān pāti priyāṁ rupō āgraṁ padāṁ vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rūpā rūpitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāṇca padāni rūpō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that rūpō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With rūpō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmitra Gathina; to Agni)
 ā ródasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
 divaḥ cid agne mahinū prthivyā vacyāntām te vāhnayaḥ saptājihvāḥ.

4.18.5^d (Sainvāda Indraditivāmadevanām)
 avadyām iva mānyamāna gūhakar indram mātā viryeṇa nyiṣṭam,
 āthód asthāt svayām ātkam vāsana ā ródasī aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvām agne çocīṣā çocucāna ā ródasī aprṇā jáyamānaḥ,
 tvām devān abhiçaster amuñco vaiçvānara jātavedo mahitrá.
 10.45.6^b (Vatsapri Bhālandana; to Agni)
 viçvasya ketúr bhūvanasya gārbha ā ródasī aprṇā jáyamānaḥ,
 viñum oid ádrim abhinat parāyāñ jána yád agním ayañanta páñca.

For 3.6.2^d see Geldner, *Ved. Stud.* ii. 258.

3.6.6^d (Viçvāmītra Gāthina; to Agni)

ṛtāsyā vā keçinā योग्यábhīr ghṛtasnūva róhita dhurí dhiṣva,
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Barhaspatya; to Agni) [dhvam,
 puró vo mandráñ divyám suvṛktīm prayatí yajñé agním adhvaré ádhi-
 purá ukthébbhiḥ sá hí no vibháva svadhvarā karatí jātávedāḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 ágne vihi haviṣa yáksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karatí jātávedā yáksad devūñ amñtan pipráyao ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agním is apparently the secondary element in the hypermetric line; mandráñ in páda a without agním in páda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhám ā vaha mādāyasya.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina; to Yūpa)

úc chrayasya vanaspate várṣman pṛthivyá ádhi,
 súmití miyāmāno várco dhā yajñávāhase.

3.24.1^d (Viçvāmītra; to Agni)
 ágne sáhasva pñtāñ abhimātr apāsyā,
 duṣṭárasa táranu árātír várco dhā yajñávāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyá ádhi, under 2.3.7^d.

[3.8.8^a, adityá rudrá vásavaḥ sunthāḥ; 7.35.14^a, adityá rudrá vásavo juṣanta
 (idám brāhma); 10.66.12^c, ádityā rudrá vásavaḥ súdanavaḥ (imá
 brāhma).]

3.8.9^a, hañsá iva çreñiçó yátānāḥ: 1.163.10^c, hañsú iva çreñiçó yatante.

3.8.9^d (Viçvāmītra Gāthina; to Yūpaḥ)

hañsá iva çreñiçó yátānāḥ, çukrá vásānāḥ sváravo na águḥ, or 1.163.10^c
 unñiyāmanāḥ kavibhiḥ purástad devá devānām ápi yanti páthāḥ.

7.47.3^b (Vasiṣṭha; to Āpaḥ)

catāpavitrāḥ svadhāya mādantī devī devānām āpi yanti pāthah,
[tā indrasya nā minanti vratāni,] [sindhubyo havyām ghrtāvaj juhota.]
c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.14.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmītra Gāthina; to Agni)

sākhayas tvā vavṛmahe [devām mātāsa utāye,] 1.14.5^b
apām nāpātām subhāgām sudīditīm [suprāturtīm anehāsam,] 1.40.4^d

8.19.4^a (Sobhari Kāṇva; to Agni)

ūrjō nāpātām subhāgām sudīditīm agnīm cṛśṣṭhaçocīsam,
sā no mītrāsya vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, suprāturtīm anehāsam.

3.9.6^b (Viṣvāmītra Gāthina; to Agni)

tām tvā mātā aṅr̥bh̥nata devébhyo havyavāhana,
viçvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruksaya Āmahyava; to Agni Rakṣohan)
jāramāṇaḥ sām idhyase devébhyo havyavāhana,
tām tvā havanta māt̥yāḥ.

10.119.13^b (Laba Āindra; Labasya [Indrasya] ātmastutiḥ)
gr̥hō yamy āram̥krto devébhyo havyavāhanah,
[kuvit̥ sōmasyūpām iti,] 10.119.1^c–13^c

10.150.1^b (Mṛṣika Vasiṣṭha; to Agni)
sāmiddhaç cit sām idhyase devébhyo havyavāhana,
ādityūn rudrān vāsuh̥hir na ā gahi mṛṣikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspoisen zuführe.' Geldner and Kagi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (gr̥hō = gr̥hām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, *Mysterium und Mimus*, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for gr̥hō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, *Rigveda-Komm.*, p. 203.

3.9.8^b (Viçvāmītra Gāthina ; to Agni)

ā juhōtā svadhvarām qīrām pāvakāçociṣam,

açum dutām ajirām pratnām idyaṁ çruṣṭī devām saparyata.

8.43.31^b (Virūpa Āṅgīrasa ; to Agni)

agnīm mandrām purupriyām qīrām pāvakāçociṣam,

hṛdbhīr mandrēbhīr imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

qīrām pāvakāçociṣam jyēṣṭho yō dāmeṣv ā,

dīdāya dirghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

āgnīm nā svāvṛktibhīr hōtāram tvā vṛṇīmahe,

cf. 5.20.3^a

yajñāya stīrṇābarhiṣe vi vo made qīrām pāvakāçociṣam vivakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçociṣam, 8.47.13^b.

3.9.9 (Viçvāmītra Gāthina ; to Agni) =

10.52.6 (Agni Saucika ; to Devāḥ)

triṇi çatā trī sahasrāṇy agnīm triṇçāc oḥ devā nāva cāsaparyan,

āukṣan ghṛtāir āstṛṇan barhīr asmā ād id dhōtāram ny āsādayanta.

Cf. 10.7.5^d, vikṣu hōtāram ny āsādayanta.

3.10.1^{a+b} (Viçvāmītra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrājām carṣaṇīnām,

devām mātāsa indhate sām adhvaré.

8.44.19^a (Virūpa Āṅgīrasa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cīttibhīh,

tvām vardhantu no girāḥ,

cf. 1.5.8^o

10.134.1^d (Mandhātā Yāuvanaçva ; to Indra)

ubhé yād indra ródasi apaprāthoṣū iva,

mahāntām tvā mahīnām samrājām carṣaṇīnām devī jānītry ajījanad

bhadrā jānītry ajījanat.

cf. refrain, 10.134.1^{ref-6ef}

See under 1.5.8^o for the character of 8.44.19. For the pāda samrājām carṣaṇīnām cf. 8.16.1^a, prā samrājām carṣaṇīnām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmītra Gāthina ; to Agni)

tvām yajñēṣv ṛtvijām āgne hōtāram īlate,

cf. 1.128.8^a

gopā ṛtāsya didihi své dāme.

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñēṣv ṛtvijām cārum agne nī ṣedire,

ghṛtāpratīkam mānuṣo vi vo māde çukrām cōtiṣṭham akṣābhīr vivakṣase.

10.118.7^c (Urukṣaya Āmahṛyava ; to Agni Rakṣohan)

ādabhyena çociṣāgne rākṣas tvām daha,

gopā ṛtāsya didihi.

Note that 3.10.2^a and 10.21.7^{od} are both metrically composite.—Cf. gopām ṛtāsya didivim, 1.1.8^b, and see p. 19.

3.10.2—] Part 1: Repeated Passages belonging to Book III [188

[**3.10.2^b**, *agne hótāram īlate: 6.14.2^c, agnīm hótāram īlate. See also under 1.128.8^a.]*

3.10.3^b (Viṣvāmitra Gāthina; to Agni)
*sá gha yás te dádāçati samidhā jātāvedase,
só agne dhatte suvīryam sá puṣyati.*

7.14.1^a (Vasiṣṭha Maitravaruṇi; to Agni)
*samidhā jātāvedase devāya devāhntibhiḥ,
haviṛbhiḥ çukráçociṣe namasvīno vayām dāçemāgnāye.*

[**3.10.4^b**, *agnīr devébhir á gamat: 1.1.5^c, devó devébhir á gamat.]*

Cf. in the Introduction, p. 19.

3.10.8^a, *sá naḥ pavaka dīdihi: 1.12.10^a, sá naḥ pavaka dīdivaḥ.*

[**3.10.8^b**, *dyumád asmé suvīryam: 3.13.7^c, dyumád agne suvīryam.]*

3.10.9^{ab}, *tām tvā viprā vipanyávo jagṛvānsaḥ sám indhate: 1.22.21^{ab}, tād
vipṛāso vipanyávaḥ jagṛvānsaḥ sám indhate.*

3.10.9^c (Viṣvāmitra Gāthina; to Agni)
*↑tām tvā viprā vipanyávo jagṛvānsaḥ sám indhate, ↓
havyavāham ámartyam sahovḍdham.*

¶ 1.22.21^{ab}

4.8.1^b (Vamadeva Gautama; to Agni)
*duṭām vo viçvāvedasaṁ havyavāham ámartyam,
yájiṣṭham rñjase girí.*

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
*tām tvājananta mātāraḥ kavīm devúso āṅgiraḥ,
havyavāham ámartyam.*

We may assume that the longer form of the repeated páda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[**3.11.3^b**, *ketúr yajñásya pūrvyāḥ: 9.2.10^c, atmá yajñásya pūrvyāḥ.]*

3.11.4^c (Viṣvāmitra Gāthina; to Agni)
*agnīm sūnuṁ sánaçrutam sáhaso jātāvedasam,
vāhniṁ devá akṛvata.*

7.16.12^b (Vasiṣṭha Maitravaruṇi; to Agni)
*tām hótāram adhvarásya prácetasam váhniṁ devá akṛvata,
↓dādhati rátnam vidhaté suvīryam, agnīr jánāyā dāçuṣe.*

¶ 4.12.3^c

3.11.6^c (Viṣvāmitra Gāthina; to Agni)
*sāhvān viçvā abhiyújaḥ krátur devānam ámrktaḥ,
agnís tuvīçravastamaḥ.*

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)
 agnis tuviçravastamaḥ tuvi brahmāṇam uttamam,
 atūrtaṁ çrāvayātputrīm putrām dadāti dāçuḥ.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmītra Gāthina ; to Agni)
 pāri viçvāni sūdhitāgnér açyāma mānmabhiḥ,
 viprāso jātāvedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
 mārta āmartyasya te bhūri nāma manāmahe,
 viprāso jātāvedasaḥ.

3.12.4^b (Viçvāmītra Gāthina ; to Indra and Agni)
 toçā vṛtrahāṇā huve sajítvanāparājita,
 indrāgni vājasūtama.

8.38.2^b (Çyāvāçva Ātreya ; to Indra and Agni)
 toçāsā rathayāvāna vṛtrahāṇāparājita,
 indrāgni tāsya bodhatam.

One is obviously patterned after the other. But which ?

[3.12.8^c, tād vām ceti prá viryam : 1.93.4^a, āgniṣomā ceti tād viryam vām.]

3.13.2^b : 1.134.2^a, dākṣaṁ śacanta ntāyaḥ.

[3.13.7^c, dyumád agne suviryam : 3.10.8^b, dyumád asmé suviryam.]

3.14.5^b (Rṣabha Vaiçvāmītra ; to Agni)
 vayām te adyā rarimā hí kāmam uttānāhasā nāmasopasādyā,
 yájiṣṭhena mánasā yakṣi devān āsredhata mánmana vipro agne.

6.16.46^d (Bharadvāja ; to Agni)
 vṛtí yó devām mārto duvasyéd agnim īlītādihvaré havīṣmān,
 [hótāraṁ satyayājāṁ ródasyor] uttānāhasāto nāmasā vivāset. 6.4.3.1^b
 10.79.2^d (Agni Saucika, or others ; to Agni)
 guhā çiro nihitam řdhag akṣí āsinvann atti jihvāyā vānāni,
 átrāṇy asmāi padbhīḥ sām bharanty uttānāhasā nāmasādhi vikṣú.

3.15.5^a, áchidra çárma jaritāḥ purúṇi : 2.25.5^b, áchidra çárma dadhire purúṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkla Kātya ; to Agni)
 imām naro marutaḥ saçoatā vřdhaṁ yásmin ráyaḥ çevřdhasaḥ,
 abhí yé sánti pñtanāsu duçhyo viçvāḥ çātrum adabhúḥ.

7.18.25^a (Vasiṣṭha Maitravaruṇi ; Sudasaḥ Paijavanasya dānastutiḥ)
imān naro marutaḥ saçostānu divodāsaṁ nā pitaraṁ sudāsaḥ,
aviṣṭānā paijavanāsyā kētaṁ duṇāçaṁ kṣatrām ajāraṁ duvoṃ.

For 7.18.25^{ad} cf. 6.46.10. For vṛdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda; cf. under 1.8.5^e.

3.16.6^d, tūvidyumna yāçasvatā: 1.9.6^e, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yātha divo jātavedaḥ cikitvān : 4.3.8^d, sādha divo, &c.]

3.17.4^d : 2.40.1^d, devā akr̥ṇvann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmित्रा ; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikitvō 'thā no dhā adhvarāṁ devāvitau.

5.3.5^a (Vasuçruta Ātreya; to Agni)
nā tvād dhótā pūrvo agne yājīyān nā kūvyaiḥ parō asti svadhāvaḥ,
viçāç ca yāsyā ātithir bhāvāsi sā yajñōna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^e (Gāthīn Kauçika ; to Agni)

agnīm hótaraṁ prā vṛṇe miyédhe gṛtsam kavīm viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājāya vanate maghāni.

10.53.1^e (Agni Saucika ; to Agni)
yām āchūṇa mānasā sō 'yām ūgād yajñāsya vidvān pāruṣaḥ cikitvān,
sā no yakṣad devātātā yājīyān nī hī śatsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^e (Gāthīn Kauçika ; to Agni)

prā to agne haviṣmatim iyarmy āchā sudyumnām rātīnīm ghr̥tācīm,
pradakṣiṇid devātātim urāṇāḥ sām rātibhir vāsuhir yajñām açret.

4.6.3^b (Vāmadeva Gautama ; to Agni)
yatā sujūrṇi rātīni ghr̥tāçī, pradakṣiṇid devātātim urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
ūd u svārur navajā nūkrāḥ paçvō anakti sūdhitaḥ sumēkaḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: '(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akra; well-placed, well-established, it anoints the (victim) cattle.' I have refrained from translating akra by 'horse', as suggests Geldner, Ved. Stud. i. 168, with Oldenberg's approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, indhāno akra vidātheṣy dīdyao chukravārṇam ūd u no yaṁsate dhiyam, 'the kindled horse shining at the sacrifice shall now lift up our luminous prayer'. akra seems to mean 'beacon'. Cf. Ludwig, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetical position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthā Kauçika; to Viçve Devāḥ)

dadhikrām agnīm uśāsam ca devīm bḥaspātīm savitāram ca devām,
acvina mitrāvāruṇa bhāgaṁ ca vāsūn rudrān adityān ihā huve.

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutih)

ūd budhyadhvaṁ sāmānasaḥ sakhāyaḥ sām agnīm indhvaṁ bahūvaḥ
sānīlāḥ,

dadhikrām agnīm uśāsam ca devīm indrāvatō vāse nī hvaye vaḥ.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. RV. 1.13.7-12, and see Bloomfield, The Atharva-Veda, p. 46.

3.21.1^c, 4^b, stokūnām (4^b, stokāso) agne medaso gṛtāsya.

3.21.2^d (Gāthā Kauçika; to Agni)

gṛtāvantaḥ pāvaka te stokā cēcōtanti mēdasah,
svādharman devāvitaye cṛeṣṭhām no dhehi vāryam.

10.24.2^d (Vimada Āindra, or others; to Indra)

tvām yājñēbhīr ukthāir ūpa havyēbhīr imahe,
cācīpate cācinām vī vo māde cṛeṣṭhām no dhehi vāryam vīvakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, vāro dhā yājñāvāhase.

3.24.3^{b+c} (Viçvāmītra; to Agni)

agne dyumnēna jāgṛve sāhasaḥ sūnav āhuta,
ēdām barhīḥ sado māma.

8.19.25^c (Sobhari Kaṇva; to Agni)

yād agne mārtyas tvām syām ahām mitramaho ānartyaḥ
sāhasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āṅgīrasa; to Agni)

tvām ha yād yaviṣṭhya sāhasaḥ sūnav āhuta,
ṛtāva yājñīyo bhūvaḥ.

3.24.3—] Part 1: Repeated Passages belonging to Book III [192

8.17.1^a (Irimbiṭhi Kaṇva ; to Indra)

á yahi suṣumá hí ta ṛndra sóman píbā imám,
édám barhiṣ sado máma.

cf. 8.17.1^b

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, ás no agníḥ suvṛīyaṁ sváçvyam : 8.12.33^a, suvṛīyaṁ sváçvyam.]

3.26.6^c : 2.34.4^c, pṛṣadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girí yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam ; 8.6.3^b,
stómāir yajñásya sádhanam ; 8.23.9^b, yajñásya sádhanam girí.

[3.27.8^c, áti dvéṣāṁsi tarema : 2.7.3^c, áti gahemahi dvíṣaḥ.]

[3.27.4^b, agníḥ pāvaká ídyaḥ : 7.15.10^c, çúciḥ pāvaká ídyaḥ.]

3.27.5^a, prthupájā ámartyaḥ : 3.2.11^c, vaiçvānarāḥ prthupájā ámartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti māyāya,
vidáthāni pracodāyan.

8.19.24^d (Sobhari Kaṇva ; to Agni)

yó havyáṇy áirayatā mánurhito devá ásá sugandhínā,
vívāsate vúryāṇi svadhvaró hótā devó ámartyaḥ.

3.27.18^b (Viçvāmitra ; to Agni)

ilényo namasyās tirás támāṁsi darçatāḥ,
sám agnir idhyate vṛṣā.

8.74.5^b (Gopavana Ātreya ; to Agni)

amṛtam jātāvedasaṁ, tirás támāṁsi darçatām,
ghṛtāhavanam ídyam.

cf. 6.48.1^c

The expressions tirás támāṁsi darçatāḥ, and ghṛtāhavana ídyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroḷūçam jātavedaḥ.

3.29.4^b, nábhā prthivyá ádhi : 2.3.7^d, nábhā prthivyá ádhi sánuṣu triṣu.

3.29.4^d : 1.45.6^d, ágne havyāya vólhave ; cf. agnir havyāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyá tvā prnyati yajñó asmín hótāç cikitvó 'vṛṇimahrhá,
dhruvām ayā dhruvām utáçuniṣṭhāḥ prajānán vidván ūpa yāhi sómam.

3.35.4^d (Viçvāmītra ; to Indra)

brāhmaṇa te brahmayūja yunajmi hāri sākhyā sadhamāda açī,
sthirām rātham sukhām indrādhitisthan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya vṛṣṇe sāvānā kṛtémā : 3.1.20^c, mahānti vṛṣṇe sāvānā kṛtémā.

3.30.18^d (Viçvāmītra ; to Indra)

didṛkṣanta usāso yūmann aktór vivāsvatya máhi citrām anikam,
viçve jananti mahinā yād ūgād indrasya kárma súkṛtā purūṇi.

3.32.8^a (Viçvāmītra ; to Indra)

indrasya kárma súkṛtā purūṇi vratāni devā ná minanti viçve,
ḍadhāra yāḥ pṛthivīm dyām utémām, jajāna sūryam usāsaṁ sudānsāḥ.
cf. 3.32.8^c

3.34.6^b (Viçvāmītra ; to Indra)

mahó mahāni panayanty asyéndrasya kárma súkṛtā purūṇi,
vrjānena vrjīnān sām pipeṣa māvābhir dāsyuṇr abhisbhūtyojāḥ.

For vrjānena vrjīnān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasāna yāḥ pṛthivīm dyām utémām.

3.30.17^d (Viçvāmītra ; to Indra)

ūd vṛha rákṣaḥ sahámulam indra vṛçā mādhyam práty ágram çṛṇhi,
á kīvataḥ salalúkaṁ cakārtha brahmadviṣe tápuṣīm hetim asya.

6.52.3^d (Ṛjicvan Bhāradvāja ; to Viçve Devāḥ)

kīm aṅgá tvā brāhmaṇaḥ soma gopām kīm aṅgá tvahur abhiçastipām naḥ,
kīm aṅgá naḥ paçyasi nidyāmanān brahmadviṣe tápuṣīm hetim asya.

For salalúka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmītra ; to Indra)

imám kāmam mandayā góbhir áçvāiç candrávatā rádhassā papráthaç ca,
svaryávo matibhis túbhyaṁ viprá indráya váhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347 ; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmītra ; to Indra)

á no gotṛá dardḍhi gopate gāḥ sām asmábhyaṁ sanáyo yantu vājāḥ,
divákṣa asi vṛṣabha satyáçuṣmo 'smábhyaṁ sú maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṭrathi, or Viçvāmītra ; to Indra)

māhy á te sakhyām vaçmi çaktír á vṛtraghnó niyúto yanti purvīḥ,
māhi stotrām áva áganma sūrér asmákam sú maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva ; to Indra)

asmákam it sú çṛṇhi tvām indrāsmábhyaṁ citrín ūpa māhi vājān,
asmabhyaṁ viçvā iṣaṇaḥ pūramdhīr asmákam sú maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.80.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

ḡunāñ huvema maghāvānam indram asmīn bhāre nftamañ vājasātāu,
ḡṛvāntam ugrām ūtāye samātsu ghnāntaṁ vṛtrāpi samjītaṁ dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)
satāḥ-satāḥ pratimānaṁ purobhūr viçvā veda jānimā hānti ḡuṣṇam,
prā ṇo divāḥ padavīr gavyūr ārcan sākḥā sākḥīr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭradanṣṭra Vairupa; to Indra)
indro divāḥ pratimānaṁ pṛthivyā viçvā veda sāvanā hānti ḡuṣṇam,
mahīm cid dyūm ātanot sūryeṇa cākāmbha cit kāmbhanena skābhyan.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth ḡuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth ḡuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānūso amṛtatvāya gātūm.

3.31.14^d, asmākam sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākam
(3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ.

[3.31.16^c, mādḥvaḥ punanāḥ kavībhiḥ pavitraiḥ: 3.1.5^b, krātum punanāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmītra; to Inara)
ānu kṛṇō vāsudhiti jihāte ubhō sūryasya mahhānā yājatre,
pūri yāt te mahimānam vṛjādhyai sākḥaya indra kāmā rjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)
ānu kṛṇō vāsudhiti yemāte viçvāpeçasa,
,vāyav ā candrēna rāthēna yāhi sūtāye. 67 refrain, 4.48.10^d-40^d

The words kṛṇō and vāsudhiti are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying nīkṭōṣā; conversely 'treasure-giving (Morn) and black (Night)' is usāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhiti in 4.48.3 is not to be changed to vāsūdḥiti, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, ProL p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{od}: 3.1.19^{ab}, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ
sarapān; 4.32.1^c, mahūn mahībhir utībhiḥ.

3.31.21^d (Kuçika Āisrathi, or Viçvāmītra ; to Indra)

ādediṣṭa vṛtrahā gópatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gat,
prā sunṭā diçāmāna rtena dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa ; to Indra)

imā brāhma bṛhaddivo vivaktīndraya çuṣām agriyaḥ svarāḥ.

mahó gotrāsyā kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūrah, which lacks definition in 3.31.21, is defined by gotrāsyā : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma : 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmītra ; to Indra)

yajāma in nāmāṣa vṛddhām indram bṛhāntam ṛṣvām ajāram yuvānam,
yasya priyā mamātur yajñiyasya nā rōdasi mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)

indram evā dhiṣāṇa satāye dhād bṛhāntam ṛṣvām ajāram yuvānam,
āṣāḥena çāvasā çuçuṇṣam sadyaç cid yó vāvṛdhé āsāmi.

6.49.10^c (Rjçivan Bhāradvāja ; to Viçve Devāḥ, here Rudra)

bhūvanasya pitarām gṛbhīr abhī rudrām diva vardhāya rudrām aktū,
bṛhāntam ṛṣvām ajāram suçumnām fdhag ghuvema kavineṣitāḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suçumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets midhvā and çivā ; his hūsto mṛṣayākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sunmām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣāṇa in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[3.32.8^c, dādḥāra yāḥ pṛthivīm dyām utēmām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra ; to Indra)

āhann āhim pariçayānam ārṇa ojayāmanam tuvijāta tāvyān,
nā te mahitvām ānu bhud ādha dyāur yād anyāya sphigya kṣām āvasthāḥ.

4.19.2° (Vamadeva ; to Indra)

ávr̥arjanta jivrayo ná devá bhúvaḥ samráḥ indra satyáyonih,
áhan̥ áhiṃ pariṣáyānam árṇaḥ prá vartanr̥ arado viçvádhenah̥.

6.30.4° (Bharadvāja ; to Indra)

satyám ít tán ná tvāṇ̥ anyó astíndra devó ná mártyo jyáyan,
áhan̥ áhiṃ pariṣáyānam árṇó 'vásr̥jo apó áchā samudráṃ.

3.32.17 : see under 3.30.22.

[3.33.3^d : 10.17.11^c, samānām yónim ānu samcāranti (10.17.11^c, samcārantam) ;
1.146.3^a, samānām vatsām abhi samcāranti.]

3.33.5° (Viçvāmitra ; to the Rivers)

rāmadhvaṃ me vácase somyáya ftāvar̥t̥r̥ ūpa muhūrtām évāih,
prá síndhum áchā bṛhatí manīṣá vasyúr ahve kuçikáśya sūnūh̥.

6.49.4^a (R̥jiçvan Bharadvāja ; to Viçve Devāḥ ; here Vāyu)

prá vāyūm áchā bṛhatí manīṣá bṛhādrayīm viçvāvaram̥ rathaprām,
dyutādyāmā niyūtaḥ pātyamānaḥ kavīḥ kavīm iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí manīṣá as instrumental ; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental ; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2° , indra kṣitínām asi mānuṣīṇām : 1.59.5°, rája kṣitínām, &c.]

[3.34.5^b, nṛvād dādhāno nāryā purūṇi : 1.72.1^b ; 7.45.1^c, háste dādhāno, &c.]

3.34.6^b : 3.30.13^d ; 3.32.8^a, indrasya kárma súkṛtā purūṇi.

[3.34.7^a, yudhéndro mahná vārivaç cakāra . . . devébhyah̥ : 1.59.5^d ; 7.98.3^d,
yudhā devébhyo vārivaç cakartha.]

3.34.8^a, satrasúham̥ vāreṇyam̥ sahodām̥ : 1.79.5^b, satrasúham̥ vāreṇyam̥.

[3.34.8° , sasúna yāḥ pṛthivīm̥ dyūm̥ utémām̥ ; 3.32.8° , dādhāra yāḥ, &c.]

3.34.11 : see under 3.30.22.

3.35.1^b (Viçvāmitra ; to Indra)

tīṣṭhā hūm̥ rátha ā yujyāmānā yāhi vāyúr ná niyūto no áchā,
piḥāsy āndho abhīr̥ṣto asmé indra svāhā rarimā te mādāya.

7.23.4° (Vasiṣṭha Maitravaruṇi ; to Indra)

ūpaç cit̥ pip̥pyu staryó ná gāvo náksann̥ rtām̥ jaritāras ta indra,
yāhi vāyúr ná niyūto no áchā tvām̥ hí dhīrbhīr̥ dāyase ví vājān̥.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98 ; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyūto is for niyūd̥bhīḥ, case attraction in comparison : 'Come to us, O Indra, as Vāyu goes with his niyūt̥ (his span).'

3.35.4^d : 3.29.16^d, prajānān̥ vidvān̥ ūpa yāhi sómam̥.

3.35.5^b: 2.18.3^d, nī rīraman yājamānāso anyē.

3.35.6^c (Viçvāmītra ; to Indra)

tāvayām sōmas tvām śhy arvān chaçvattamām sumānā asya pāhi,
asmīn yajñē barhiṣy ā niśādyā dadhiçvēmām jathāra indum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirobhir ā gahi yajñīyebhir yāma vāitūpāir ihā mādayasva,
vivasvantaḥ huve yāḥ pitā te 'smīn yajñē barhiṣy ā niśādyā.

3.35.11 : see under 3.30.22.

3.36.2^d (Viçvāmītra ; to Indra)

indrāya sōmaḥ pradīvo vidānā ṛbhūr yēbhīr vṛṣaparvā vihayāḥ,
prayamāyāmānān prāti śū grbhayēndra piba vṛṣadhūtasya vṛṣṇaḥ.

3.43.7^a (The same)

indra piba vṛṣadhūtasya vṛṣṇa ā yam te çyenā uçatē jabhāra,
yāsyā māde cyāvāyasi prā kṛṣṭīr yāsyā māde āpa gotrī vavartha.

3.36.7^{a+b} (Viçvāmītra ; to Indra)

samudrēṇa sindhavo yādāmānā indrāya sōmaḥ sūçutam bhārantāḥ,
ançūm duhanti hastīno bharitrāir mādhuvaḥ punanti dhūrāya pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtāvratō dhanadāḥ sōmavṛddhaḥ sā hi vāmāsyā vāsunaḥ puruḥṣūḥ,
sām jagmire pathyā rāyo asmin samudré nā sindhavo yādāmānāḥ.

10.30.13^d (Kavaṣa Āluṣa ; to Āpaḥ or Aponaptar)

prāti yād āpo ādrçram āyatīr ghrtām pāyānsi bībhrtīr mādhuṇi,
adhvaryūbhir mānasā sanividānā indrāya sōmaḥ sūçutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for puruḥṣūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11 : see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnaḥ sū te mānaḥ.

3.37.5^a (Viçvāmītra ; to Indra)

indraḥ vṛtrāya hāntave puruhūtām ūpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

indraḥ vṛtrāya hāntave devāso dadhire purāḥ,
[indraḥ vānīr anuṣatē sām ōjase.]

9.61.22^b (Āmahīyu Āṅgīrasa ; to Soma Pavamāna)
sá pavasva yá ávithéndraṁ vṛtráya hántave,
vavriváṁsam mahír apáh.

For 9.61.22 see Hillebrandt, Ved. Myth. i. 413 ; iii. 174.—Cf. 3.37.6^a, 'indra vṛtráya hántave, and 8.93.7^b, mahé vṛtráya hántave.

[3.37.8^c, indra sómam çatakrato (sc. páhi) : 8.76.7^b, píḁa sómam çatakrato.]

3.37.11^{a+d} (Viçvāmitra ; to Indra)
arvāvato na á gahy átho çakra parāvátah,
u lokó yás te adriya indrehá tата á gahi.

3.40.8^a (The same)
arvāvato na á gahi parāvátah ca vṛtrahan,
imá juṣasva no girah.
3.40.9^c (The same)
yád antará parāvátam arvāvátam ca huyáse,
indrehá tата á gahi.

Cf. 8.82.1, especially its second páda, arvāvátah ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyáyīm amátīm yám áçiçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5^a ; 10.148.2^c, gúha hitám gúhyam gulhám apsú.

3.39.9 : see under 3.30.22. ^

3.40.4^a (Viçvāmitra ; to Indra)
indra sómāḥ sutá imé tava prá yanti satpate,
kṣáyam candrúsa índavah.

3.42.5^a (The same)
indra sómāḥ sutá imé tán dadhiṣva çatakrato,
jathāre vājīnvaso.

Note the slight difference in the repeated páda : sutáh in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, túbhyam sómāḥ sutá imé.

3.40.6^c : 1.10.7^b indra tvádatam íd yáçah.

3.40.8^a : 3.37.11^a, arvāvato na á gahi.

3.40.9^c : 3.37.11^d, indrehá tата á gahi.

3.41.2^b, tistiré barhír anuṣák : 1.13.5^a, str̥ṇtá barhír anuṣák ; 8.45.1^b, str̥ṇánti barhír anuṣák.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çamyu Bārhaspatya ; to Indra)
 sá mandasvā hy ándhaso rádhase tanvā mahé,
 ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra) -

vayám indra tvāyávo havīṣmanto jarāmahe,
 utá tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Maitravaruṇi ; to Indra)
 vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
 viddhí tv āsyá no vaso.

10.133.6^a (Sudās Paijavana ; to Indra)
 vayám indra tvāyávaḥ ṣakhitvám á rabhāmahe, 9.61.4^c
 ṛtāsyā naḥ pathá náyāti víçvāni duritá ṇábhantam anyakōṣāṁ jyákú
 ádhi dhānvasu. refrain, 10.133.1^{4c} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvūñcam tvā sukhé ráthe váhatām indra keçinā,
 ghṛtāsnu barhíṣ asáde.

8.17.2^b (Irimbiṭhi Kaṇva ; to Indra)
 á tvā brahmayúja hári váhatām indra keçinā,
 úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a : 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a : 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^a, indraṁ sómasya pítāye.

3.42.5^a : 3.40.4^a, indra sómāḥ sutá imé.

3.42.6^{a+o} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vájeṣu dadhr̥ṣām kave,
 ádhā te sumnám imahe.

8.45.13^a (Triçoka Kaṇva ; to Indra)
 vidmá hí tvā dhanamjayám indra dīḥá cid arujám,
 adarīṇam yátha gáyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)
 vidmá hí te purá vayám ágne pitúr yáthāvasaḥ,
 ádhā te sumnám imahe.

8.98.11^o (Nṛmedha Āṅgīrasa ; to Indra)
 tvám hí naḥ pitá vaso tvám mātá çatakrato babhúvitha,
 ádhā te sumnám imahe.

3.42.8^b (Viçvāmitra ; to Indra)

tūbhyéd indra svá okyē sómañ codāmi pītāye,
eśá rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rádhase mahá indrañ codāmi pītāye,
yāh purvyām ānuṣṭutim íce kṛṣṭínām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^a (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For *ī*ç with the accusative see Grassmann's Lexicon, s.v. 8.

[3.43.3^b, indra deva hāribhir yahi tūyam : 7.29.2^b, arvācīnó hāribhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prá yé dvitā divā ṛñjānty ātāḥ sūsañmrṣṭāso vṛṣabhāsya mūrūh.

6.44.19^a (Çaṁyu Barhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraçmayó 'tyāh,
asmatrīñico vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem *vṛṣan*, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary páda, why, one may ask, was the word *vṛṣaṇo* changed to *bṛhānto* in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28 ; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra píṣa vṛṣadhṛtasya vṛṣṇah.

3.43.8 : see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)

ayāñ te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritāñ rátham.

8.13.13^c (Narada Kaṇva ; to Indra)

hāve tvā sūra údite hāve madhyāmdine divāḥ,
juṣāṇā indra sáptibhir na ā gahi.

The relation of the repeated pádas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on *hāribhiḥ*, does not strike me as secondary, especially as there is no reason why *hāribhiḥ* should be less original than *sáptibhiḥ*. I think that 8.13.13 is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam á bhāti rocanám : 1.49.4^b, viçvam ábhāsi rocanám ; 1.50.4^a, viçvam ā bhāsi rocanám.

3.46.2^c (Viçvāmitra ; to Indra)

mahūñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sáhamāno anyāñ,
éko viçvasya bhūvanasya rájā sá yodháya ca kṣayāya ca jánāñ.

6.36.4^d (Nara Bhāradvāja ; to Indra)

sá rayás khām úpa sṛjā gr̥ṇānāḥ puruṣcandrāsya tvám indra vásvaḥ,
pátir babhūtāsamo jánānām éko viçvasya bhūvanasya rájá.

For the repeated páda cf. 5.85.3^a, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^a, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmītra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra vidván,
jahí çátruñr ápa mfdho nudasvátthábhayam kṛṇuhi viçvato naḥ.

3.52.7^{cd} (The same)

pūṣanváte te cakṛmā karambhām hárivate háryaçvāya dhanāḥ,
apūpām addhi ságaṇo marúdbhiḥ sómam piba vṛtrahá çūra viçván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmītra ; to Indra)

utá ṛtūbhīr ṛtupāḥ pāhi sómam indra devébhiḥ sákhibhiḥ sutám naḥ,
yán ábhajo marúto yé tvānv áhan vṛtrám ádadhus tūbhyam ójah.

3.51.8^b (The same)

sá vāvaçāná ihá pāhi sómam marúdbhir indra sákhibhiḥ sutám naḥ,
játām yát tvā pári devá ábhūsan mahé bhārāya puruhuta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.21 (Bhāradvāja ; to Indra)

marútvantam vṛṣabham vāvṛdhānām ákavārim divyám çāsam
indram,
viçvasāham ávase nūtanāyogṛām sahodām ihá tám huvema.

3.48.4^b (Viçvāmītra ; to Indra)

ugrás turagāḥ abhībhūtyojā yathávaçám tanvām cakra eṣāḥ,
tvāṣṭāram indro janúṣābhībhiḥyāmúṣyā sómam apibac camúṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

staríu u tvad bhávati sūta u tvad yathávaçám tanvām cakra eṣāḥ,
pitūḥ páyah práti gr̥bhñāti matá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated páda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakre as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

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comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viçvāmitra; to Indra)

ū te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṇṣṭīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pibā tv āsyā sūśutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra) [cf. 7.29.1^a
āyām sōma indra tūbhyaṁ sunva, ū tū prā yāhi harivas tādokāḥ,
pibā tv āsyā sūśutasya cāror dādo maghāni maghavann iṣṇāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni pṛthivī bibharti,
indrāya dyāva ōśadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamīyu Barhaspatya; to Indra)
mā jāvane vṛṣabha no rarīthā mā te revātaḥ sakhyé riṣāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsuṣvīn prā vṛhūprnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣīdhvarīṣ ṭa ōśadhīr utāpo rayīm ṭa indra pṛthivī bibharti; cf. 8.59 (Val. 11).2.

3.51.6^d, sākhe vāso jaritṛbhīyo vāyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vāso jari-
tṛbhyaḥ.

3.51.8^b, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devēbhiḥ sākhi-
bhiḥ sutām naḥ.

3.51.10^c (Viçvāmitra; to Indra)

idām hy ānv ōjasa sutām rādhanaṁ pate,
pibā tv āsyā girvāṇaḥ.

8.1.26^a (Pragātha Kaṇva; to Indra)

pībā tv āsyā girvaṇaḥ sūtāsya pūrvapā iva,
pāriṣkṛtāsya rasīna iyām āsutiḥ cānur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93; Ludwig, 315; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma)', vermöge seiner kraft.' But I am struck with the parallelism of sūtām and sūtāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmītra; to Indra)

dhānāvantaṁ karambhināṁ apūpāvantaṁ ukthīnam,
indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya; to Indra)

asāu yā ēsi vīrakó gṛhām-gṛhām vicākaṣat,
imām jāmbhasutaṁ piba dhānāvantaṁ karambhināṁ apūpāvantaṁ
ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmītra; to Indra) =

4.32.16^c (Vāmadeva; to Indra)
puroḷāṣaṁ ca no ghāso joṣáyāso girāḥ ca naḥ,
vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmītra; to Pūsan)
tām juṣasva girām māma vājayāntīm avā dhīyam,
vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2) puroḷāṣaṁ pacyāṁ juṣāsvendrā gurasva ca, tūbhyāṁ havyāṁ; sīrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāṣaṁ ca no ghāso joṣáyāso, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matinām ā stoma indra yachatu, arvāg ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes future value to ghāso and joṣáyāso (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva girām are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vāji yāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā ḡura vidvān:
3.47.2^{ab}, sajōṣa indra sāgaṇo marūdbhiḥ sōmaṁ piba vṛtrahā ḡura
vidvān.

3.53.3^c (Viçvāmītra; to Indra)

ḡaṁsāvadhvaryo prāti me gṛṇthīndrāya vāhaḥ kṛṇavāva juṣtam,
ēdām barhīr yājamānāsya sīdātha ca bhud ukthām indrāya ḡastām

6.23.7° (Bharadvāja ; to Indra)

sá no bodhi puroḷācam rārāṇaḥ pībā tū sómaṁ gōrjikam indra,
 édām barhīr yájamānasya sīdorūm kṛdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234 ; xviii. 303. In this ritual stanza prāti gr̥hīti doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar ; cf. Hillebrandt, Ritualitteratur, p. 101.

3.53.5°, 6°, yātra rāthasya bṛhatō nidhānam.

3.53.7^{b+d} (Viṣvāmitra ; to Indra)

imé bhojā āṅgirasō virūpa divás putráso ásurasya virāḥ,
 viṣvāmitraya dádato maghāni sahasrasāvé prá tiranta áyuh.

10.67.2^b (Ayāsa Āṅgirasa ; to Bṛhaspati)

ṛtām çānsanta ṛjū dīdhyānā divás putráso ásurasya virāḥ,
 vipraṁ padām āṅgirasō dādhanā yajñasya dhūma prathamām mananta.
 7.103.10^d (Vasiṣṭha ; to the Frogs [Parjanya-stuti])
 gómāyur adā́ ajāmāyur adāt p̥çnir adāt dhárito no vásūni,
 gávām maṇḍūkā dádatoḥ çatāni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7 : 'These liberal Aṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear : The Aṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they see Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit : 'He that lows like a cow, bleats like a goat ; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasaṁkhyāḥ oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, Siebenzig Lieder, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth : the hymn is a rain-charm ; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossepfern' ; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2°, mahás putráso ásurasya virāḥ.

3.53.12^a (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahām indram átusṭavam,
 viṣvāmitrasya rakṣati brāhmedām bhūratām jānam.

8.6.17^a (Vatsa Kāṇva ; to Indra)

yá imé ródasī mahī samīçī samājagrabhrt,
 tāmobhir indra tām guhaḥ.

9.18.5^d (Aita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

yá imé ródaśi mahī sám matāreva dōhate,

ṁmādeṣu sarvadhā asi.]

☞ refrain, 9.18.1^a—7^o

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—In 9.18.5 I suspect we must read sahmātārā instead of sám matārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.18^b (Viçvāmītra; to Indra)

viçvāmītrā arasata brāhmēndrāya vajriṇe,

ṁkārād in naḥ surādhasaḥ.]

☞ cf. 1.23.6^c

8.24.1^b (Viçvāmanas Vaiyaçva; to Indra)

sākhaya ā çisamahi brāhmēndrāya vajriṇe,

stuṣā ū sū vo nītamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.18^c, kārād in naḥ surādhasaḥ: 1.23.6^c, kārātām naḥ surādhasaḥ.]

3.53.18^c (Viçvāmītra; to Vāc Sasarpārī)

sasarpārīr abharat tūyam ebhyó 'dhi çrávaḥ pūñcajanyaṣu kṛṣṭiṣu,

pakṣyā nāvyaṁ āyur dādhanā yām me pulastijamadagnāyo dadūh.

7.80.2^a (Vasiṣṭha; to Uṣas)

oṣā syā nāvyaṁ āyur dādhanā gūdhvī tāmo jyōtiṣoṣā abodhi.

āgra eti yuvatir āhrayānā ṁprācikitat sūryaṁ yajunān agnīm., ☞ 7.78.3^o

[3.53.18^c, bālām tókāya tānayāya jivāse: 10.35.12^c, pāçve tókāya, &c.]

3.54.1^o, çṛṇótu no dāmyebhir ānikāiḥ: 3.1.15^d, rákṣa ca no dāmyebhir ānikāiḥ.

3.54.3^d: 1.58.7^d, saparyūmi prāyasā yāmi rātnam.

3.54.5^{a+d} (Prajāpati Viçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhā veda ká ihā prā vocat devān ācha pathyā ká sám eti,

dādṛça oṣām avamā sādānai páreṣu yā gūhyeṣu vrātēṣu.

10.129.6^a (Prajāpati Paramēṣṭhin; Bhāvavṛttam)

kó addhā veda ká ihā prā vocat kúta ājata kúta iyām visṛṣṭiḥ,

arvāg devā asyā visārjanenātha kó veda yāta ababhūva.

10.114.2^d (Sadhri Vairūpa, or Gharma Tapasa; to Viçve Devāḥ)

tisró deṣṭrāya nīṛṭtir ūpasate dirghaçrúto ví hí janānti váhnayah,

tāsām ní cikyuḥ kavāyo nidānam páreṣu yā gūhyeṣu vrātēṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^a, ká ihā dadarça ká ihā prā vocat; and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)
 hīraṇyapaṇīḥ savitā sujihvās trīr ā divo vidāthe pātyamānaḥ,
 devēṣu ca savitāḥ ślōkam āçrer ād asmābhyam ā suva sarvātātīm.

3.56.5^d (The same)

trī śadhāsthā sindhavas trīḥ kavīnām utā trimatā vidātheṣu samrāt,
 r̥tāvarīr yōṣaṇās tīrō āpyās trīr ā divo vidāthe pātyamānaḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

īndro viṣvāir viryāiḥ pātyamāna ubhē ā paprāu rōdasī mahitvā,
 purāṇdarō vṛtrahā dhṛṣṇuṣeṇaḥ saṃgṛbhyā na ā bhara bhūri paçvāḥ.

4.16.5^b (Vamadeva Gautama; to Indra)

vavakṣā īndro āmitam r̥jṣy ūbhē ā paprāu rōdasī mahitvā,
 ātaç cid asya mahimā vi reçy abhi yō viçvā bhūvaṇā babhūva.

8.25.18^c (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Sūrya)

pāri yō raçmīnā divo 'ntān mamō pṛthivyāḥ,
 ubhē ā paprāu rōdasī mahitvā.

3.54.18^b: 1.24.10^c, ādabdhāni vāruṇasya vṛatāni.

[3.54.20^b, dhruvākṣemāsa ilayā mādantaḥ: 3.59.3^a, anamtvāsa ilayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
 svādasva havyā sām iṣo didīhy asmadryāk sām mimīhi çrāvāṇsi,
 viçvān agne pṛtṣū tūñ jṣi çātṛūn āhā viçvā sumānā didīhi naḥ.

5.4.2^d (Vasuçruta Ātreya; to Agni)

ḥavyavā! agnīr ajāraḥ pitā no, vibhūr vibhāvā sudṛṣṭiko asmé, ~~for~~ 3.2.2^c
 sugārhapatyūḥ sām iṣo didīhy asmadryāk sām mimīhi çrāvāṇsi.

6.19.3^b (Bharadvāja; to Indra)

pṛthū karāṣnā bahulā gābhastī asmadryāk sām mimīhi çrāvāṇsi,
 yūthēva paçvāḥ paçupā dāmūnā asmān īndrābhy ā vavṛtṣvājū.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d-22^d, mahād devānām asuratvām ékam: 10.55.4^d, mahān mahatyā asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
 nī reveti palito dūta asv antār mahānç carati rocanēna,
 vāpūṅgi bībhṛad abhi no vi caṣṭe mahād devānām asuratvām ékam.]

~~for~~ refrain, 3.55.1^d-22^d

10.4.2^d (Trita Āptya; to Agni)

yām tvā jānāso abhī samcāranti gāva usnām iva vrajām yaviṣṭha,
dutō devānām asi mātṛyānām antār mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115; ii. 65, 456, note; iii. 286, Oldenberg, ProL. 432; RV. Noten, p. 257; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajapati Viçvāmītra, or Prajapati Vācya; to Viçve Devāḥ)
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ,
ṛtāsyā sā pāyasapinvatēla mahād devānām asuratvam ēkam.

☞ refrain, 3.55.1^d–22^d

10.27.14^{od} (Vasukra Āindra; to Indra)

bṛhānn achāyō apalāçō ārvā tasthāu matā viṣito atti gārbhaḥ,
anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe dhenūr ūdhaḥ.

Cf. Bergaigne, i. 321, 325; ii. 11, 72, 73, 73 note, 86 note, 106; iii. 243.

3.55.19^a (Prajapati Viçvāmītra, or Prajapati Vācya; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōsa prajāḥ purudhā jajana,
imā ca viçvā bhūvanāny asya mahād devānām asuratvam ēkam.

☞ refrain, 3.55.1^d–22^d

10.10.5^b (Yami Vaivasvati; Saṁvāda)

gārbhe nū nāu janitū dānpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prā minanti vratāni veda nāv asyā pṛthivī utā dyāuḥ.

Cf. Muir, OST. i. 181; Hillebrandt, Ved. Myth. i. 528; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^c cf. 1.69.7^a; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhaḥyā ūpa kṣeti hitāmitro nā rāja,
puraḥsādaḥ çarmasādo nā virūḥ: 1.73.3^{abc}, devō nā yāḥ pṛthivīm
. . . upakṣēti, &c.

3.56.3^d (Prajapati Viçvāmītra, or Prajapati Vācya; to Viçve Devāḥ)
tripājasyō vṛṣabhō viçvārūpa utā tryudhā purudha prajāvan,
tryanikāḥ patyate māhināvan sā retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

sā retodhā vṛṣabhāḥ çāçvatīnām tāsminn atmā jāgatas tasthūç ca,

☞ 1.115.1^c

tān ma ṛtām pātu çatāçaradāya yuyām pāta svastibhiḥ sādā naḥ.

☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni; Bergaigne, i. 231; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvāṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsurāḥ pitā = dyāuḥ pitā in 5.83.6).

3.56.5^d, trīr ā divō vidāthe pātyamanāḥ: 3.54.11^b, trīr ā divō vidāthe pātyamanāḥ.

3.56.7^b: 1.71.9^c, rājānā mitrāvárūṇā supānī.

3.58.3 = 1.118.3, except that 1.118.3 begins with *pravādyamānā*, whereas 3.58.3 has in its place, *suyūgbhir ācvañh*.

3.58.5^c : 1.183.6^c = 1.184.6^c, *éhá yatañ pathibhir devayāññih*.

3.58.5^d : 1.183.4^d, *dāsrāv imé vañ nidhāyo mādhunām*.

3.58.8^d, *pāri dyāvaprthiví yāti sadyāh* : 1.115.3^d, *pāri dyāvaprthiví yanti sadyāh*.

[**3.59.1^a**, *mitró jánāñ yātayati bruvāñāh* : 7.36.2^d, *jāñāñ ca mitró yatati bruvāñāh*.]

[**3.59.1^b**, *mitró dadhāra prthivím utā dyūm* : 6.51.8^b, *nāmo dadhāra, &c.*]

Cf. under 3.32.8^c.

[**3.59.1^d**, *mitráya havyāñ ghṛtāvaj juhota* : 7.47.3^d, *sindhubyho havyāñ, &c.*]

[**3.59.3^a**, *anamivāsa ilāyā mādantañ* : 3.54.20^b, *dhruvākṣemāsa ilāyā mādantañ*.]

3.59.4^{cd} : 3.1.21^{cd} ; 6.47.13^{ab} = 10.131.7^{ab}, *tāsya vayāñ sumatāñ yajñīyasyāpi bhadre sāumanasé syāma* ; 10.14.6^{cd}, *tēṣāñ vayāñ sumatāñ yajñīyanām āpi, &c.*

3.59.9^b (*Viçvāmitra* ; to *Mitra*)

mitró devésv ayūṣu jánāya vṛktābarhiṣe,
iṣa iṣṭāvratā akah.

5.23.3^b (*Dyumna Viçvacarṣaṇi Ātreya* ; to *Agni*)

[*viçve hí tvā sajōṣaso*] *jánāso vṛktābarhiṣāñ,*
hótārañ sādmasu priyāñ vyānti vārya puri.

5.21.3^a

5.35.6^b (*Prabhuvāsu Āṅgīrasa* ; to *Indra*)

[*tvām id vṛtrahantama*] *jánāso vṛktābarhiṣāñ,*
ugrāñ pūrviṣu pūrvyāñ [hāvante vājasātaye.]

5.35.6^a

5.35.6^d

8.5.17^a (*Brahmatithi Kāṇva* ; to *Açvins*)

jánāso vṛktābarhiṣo [haviṣmanto aramkṛtañ,
juvāñ havante açvinā.]

1.14.5^c

1.47.4^d

8.6.37^b (*Vatsa Kāṇva* ; to *Indra*)

[*tvām id vṛtrahantama*] *jánāso vṛktābarhiṣāñ,*
[hāvante vājasātaye.]

5.35.6^a

5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. *kāñvāso vṛktābarhiṣāñ*, 1.14.5^c, q.v.

3.60.3^d (*Viçvāmitra* ; to *Rbhus*)

indrasya sakhyām ṛbhāvāñ sām anaçur mānor nāpāta apāso dadhanvire,
saudhanvanāso amṛtāvud ḥīre viṣṭvī gāmibhiñ sukṛtañ sukrtyāyā.

10.94.2^c (*Arbuda Kādraveya Sarpa* ; to the *Press-Stones*)

etē vadanti çatāvāt sahasravad abhi krandanti hāritebhīr asābhiñ,

viṣṭvī grāvāñāñ sukrtañ sukrtyāyā hōtuç cit pūrve havirādyam açata.

We render 3.60.3, 'The Rbhus have obtained the friendship of Indra ; they the children of Manu, the workers, have bestirred themselves. The Saudhanvanas, labouring on (pious)

tanks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Rbhus im Rgveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Rbhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases viçtvī çāmbhiḥ in 3.60.3, and viçtvī grāvāṇaḥ in 10.94.2, the former is the mother, of viveṣa . . . çāmbhiḥ in 5.77.4, and the interesting epithets of the Rbhus in their nīvad, Cg's 20, vṛṣṭaḥ svapasah, and çamyā çamiṣṭhāḥ. The expression sukṛtaḥ sukṛtyāyā also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. rbhāvah sukṛtaḥ suhastāḥ, 7.35.12. The passage 3.54.12, where the Rbhus are said to have fashioned the sacrifice ūrdhvagrāvāṇaḥ, 'holding high the press-stone' may help to account for the slip of the pāda from Rbhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrāsyā vāruṇasya mayā candréva bhānūm vi dadhe purutrū.

10.80.2^b (Agni Saucika, or Agni Vāiçvānara; to Agni)

agnér āpnasaḥ samid astu bhadrágnir mahī ródasī á viveça,
agnir ékaṁ codayat samātsv agnir vṛtrīṇi dayate purūṇi.

The vṛṣa in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.) See Bergaigne, i. 15, 142; ii. 160, 358. For uṣāsām in 3.61.7^a see last Oldenberg, RV Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhuyūr iva yoṣaṇām.

3.62.9^{ab} (Viçvāmītra; to Pūsan)

yó viçvābhī vipācyati bhūvanā sām ca paçyati,
sa naḥ puṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)

yó viçvābhī vipācyati bhūvanā sām ca paçyati,
[sa naḥ paṛṣad āti dvīṣaḥ.]

66^a refrain, 10.187.1^c—5^c

There is little doubt that the repeated distich is original with the Pūsan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmītra; to Soma)

somo jigāti gatuvīd devānām eti niṣkṛtām,
ṛtāsyā yónim āśadam.

5.21.4^d (Sasa Ātreya; to Agni)

devām vo devayajyāgnīm īlita mārtyaḥ,
sāmiddhaḥ çukra didihy ṛtāsyā yónim āśadaḥ sasāsya yónim āśadaḥ.

9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamānu)

[īndrasya soma rūdhase] punanó hūrdi codaya.

66^a 9.8.3^a

ṛtāsyā yónim āśadam.

9.64.22^c (Kaçyapa Marica ; to Soma Pavamāna)
 indrayendo marūtivate pávasva mádhumattamah,
 ṛtásya yónim āśadam.

Cf. arkásya yónim āśadam, under 9.25.6; yónāv ṛtásya śidatam, 3.62.18^b; śidann ṛtásya yónim ā, 6.16.35^c; and yónim ṛtásya śidata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlv. 243, 345.

3.62.18^{ab} (Viçvāmitra, or Jamadagni ; to Mitra and Varuṇa)
 ā no mitrāvaruṇā ghṛtāir gāvryūtim ukṣatam,
 mādhvā rājānsi sukratū.

7.65.4^{ab} (Vasiṣṭha ; to Mitra and Varuṇa)
 ā no mitrāvaruṇā havyajūṣṭim ghṛtāir gāvryūtim ukṣatam iḷābhiḥ,
 1 prāti vām ātra vāram ā jānāya, pṛitām udnó divyāsya cároḥ. ~~see~~ cf. 7.65.4^c
 8.5.6^c (Brahmāthi Kāṇva ; to Açvins)
 tū sudevāya dāçuṣe sumedhām āvitāriṇim,
 ghṛtāir gāvryūtim ukṣatam.

(Cf. ā no gāvryūtim ukṣatam ghṛtēna, 7.62.5^b. There can be little doubt that the pāda. ghṛtāir gāvryūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghṛtāir gāvryūtim ukṣatam iḷābhiḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhi no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrāvaruṇā havyajūṣṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvryūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, prāti prā yktām vāram ā jānāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyajūṣṭim.

3.62.18^a (Viçvāmitra, or Jamadagni ; to Mitra and Varuṇa)
 grṇānā jamádagninā 1 yónāv ṛtásya śidatam,]
 1 pātām sómam ṛtavṛdhā.]

~~see~~ cf. 9.13.9^c

~~see~~ 1.47.3^b

7.96.3^c (Vasiṣṭha ; to Sarasvatī)
 bhadrām id bhadrá kṛṇavat sárasvaty ākavarī cetati vājīnīvatī,
 grṇānā jamadagnivát stuvānā ca vasiṣṭhavát.
 8.101.8^d (Jamadagni Bhārgava ; to Açvins)
 rātūm yád vām arakṣāsam hāvāmahe yuvābhyām vājīnīvasū,
 pṛietim hotrām pratirántāv itām narā grṇānā jamádagninā.
 9.62.24^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 utū no gomatir īso viçvā arṣa pariṣṭūbhāḥ,
 grṇānó jamádagninā.
 9.65.25^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 pāivate haryatō hūrīr grṇānó jamádagninā,
 hinvánō gor ādhi tvacī.

The pāda-type grṇānā jamadagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamadagninā, cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c : 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtavṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^c (Vāmadeva Gautama ; to Agni, or Agni and Varuṇa)

sakhe sākḥāyam abhy ā vavṛtsvācūm nā cakruṇi rathyeva rānhyāsmabhyam
dasma rānhyā,

agne mṛṭikām vāruṇe sácā vido marútsu viçvābhānuṣu,
tokāva tuje çuçuçāna çām kṛdhy asmābhyañ dasma çuñ kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)

prā sū na etv adhvarò 'gnā devéṣu pūrvyāḥ,
ādityéṣu prā vāruṇe dhṛtāvrate marútsu viçvābhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, *Prol.* pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

4.1.11^b, mahò budhné rájaso asyā yonāu : 4.17.14^d, tvaco budhne, &c.]

[4.1.13^c, āçmavrajāḥ sudūghā vavré antāḥ : 5.31.3^c, prāçodayat sudugha, &c.]

4.1.15^d (Vāmadeva Gautama ; to Agni)

to gavyatā mānasā dṛdhram ubdhām gā yemānām pari śantam adrim,
dṛḥhām naro vācasā dāivyena vrajām gómantam uçjo ví vavruḥ.

4.16.6^d (Vāmadeva Gautama ; to Indra)

, viçvāni çakró nāryāṇi vidvāñ, apó rireca sakhibhir nikāmāñ,

cf. 4.16.6^a

āçmānām cid yé bibhidúr vācobhir vrajām gómantam uçjo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvām agne yājamanā ānu dyūñ viçvā vāsu dadhire vāryāni,
tvāyā sahā drāviṇam ichāmanā vrajām gómantam uçjo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word *vācasā* or *vācobhir* of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is *uçjāḥ* (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^a, gavyām cid ūrvām uçjo ví vavruḥ.

4.1.17^d (Vāmadeva Gautama ; to Agni)

neçat tamo dūhitam rócata dyāúr uşāso bhānúr arta,
ā sūryo brhatás tiçṭhad ājrañ rjū mārteṣu vṛjinā ca pāçyan.

6.51.2^c (Rjigvan Bharadvāja; to Viçve Devaḥ)
 veda yas trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,
 ṛjū mārteṣu vṛjinā ca pāḡyan abhi caṣṭe sūro aryā evān.
 7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)
 eṣā syā mitravaruṇa nṛcākṣa ubhé úd eti sūryo abhi jmán,
 [viçvasya sthātūr jāgataṣ ca gopā, ṛjū mārteṣu vṛjinā ca pāḡyan.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlvii. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vamadeva Gautama; to Agni)
 viçveṣāṃ āditir yajñītyānāṃ viçveṣāṃ ātithir mānuṣāṇāṃ,
 agnir devānāṃ āva āvṛṇānāḥ sumṛṇīkó bhavatu jātávedāḥ.

6.47.12^b (Garga Bharadvāja; to Indra)=
 10.131.6^b (Sukṛti Kākṣivata; to Indra)
 indrah sutrāmā svāvaṇ āvobhiḥ sumṛṇīkó bhavatu viçvāvedāḥ,
 bādhatāṃ dvēṣo ābhayaṃ kṛṇotu [suvīryasya pātayah syāma.]

4.1.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viçvāvedāḥ for jātávedāḥ, and thinks that this is due to assimilation to viçveṣāṃ āditir . . . viçveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viçvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^d; 8.23.25^a, ātithiṃ mānuṣāṇāṃ.

4.2.1^a: 1.77.1^c, yó mārtyeṣv amṛta ṛtāvā.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvo akhyad devānāṃ yāj jānimānty ugra:
 7.60.3^d, sām yó yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā brható
 divo 'bhi yūthēva pāçyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhāḥ.

[4.2.20^c, ūc chocasva kṛṇuhī vāsyaso naḥ: 8.48.6^b, prā cakṣaya kṛṇuhī, &c.]

4.3.1^b (Vamadeva Gautama; to Agni)
 ā vo rūjanam adhvarāsyā rudrām hótāraṃ satyayājāṃ ródasyoḥ,
 agniṃ purā tanayitnór acittad dhīraṇyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)
 vitī vo devām mārto duvasyéd agnīm iṣṭādhvaré havīsmān,
 hótāraṃ satyayājāṃ ródasyor [uttānāhasto nāmasā vivāset.]

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyēva pātya ucatī suvāsah.

[4.3.8^d, sādha divo jatavedaḥ cikittvān: 3.17.2^b, yātha divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī śmā vṛṣabhāc cid aktāḥ pumān agniḥ pātya prathyēna,
āspandamāno acarad vayodhā vṛṣā cūkrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpūr nū tāt cikittūṣe cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dhāse pṛpāya sakṛc cūkrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung glieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi thessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdham sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, cūkrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrim vy āsan bhidantāḥ sām āṅgīraso navanta gūbhiḥ,
ḡunām nārāḥ pāri ṣadann uṣūsam āviḥ svār abhavaj jātē agnāu.

10.88.2^b (Murdhanvat, an Āṅgīrasa, or Vāmadevya; to Surya and Vaiṣṇanara)

gīṛṇām bhūvanam tāmasāpagnīham āviḥ svār abhavaj jātē agnāu,

tāsya devāḥ pṛthivī dyāur utāpō raṇayann oṣadhīḥ sakhyē asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛṇit for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viṣvam uṣāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains *abhava*; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For *navanta*, emendable to *anavanta*, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vamadeva Gautama; to Agni)

urdhvó bhava prāti vidhyádhy asmád avís kṛṇṣva dáivyāny agne,
áva sthirá tanuhi yātujūnām jāmīm ájāmīm prá mṛṇīhi qátrūn.

10.116.5^b (Agniyuta Sthaura, or Agniyūpa Sthaura; to Agni)
ní tigmnāni bhrācyān bhrācyāny áva sthirá tanuhi yātujūnām,
ugrāya te sáho bálām dadāmi pratītya qátrūn vigadēsu vṛṇca.

For the repeated pāda of. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yás tvā nītyena havīṣā yá ukthāih: 6.5.5^a, yás te yajñéna samídha yá ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vamadeva Gautama; to Agni)

ayá te agna samídha vidhema prāti stóman çasyámānam grbhāya,
dāhāçaso rakṣasaḥ pāhy āsmān druhó nidó mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruni; to Agni)
vayām te agne samídha vidhema vayām daçema suṣṭutí yajatra,
vayām ghr̥ténadhvarasya hotar vayām deva havīṣā bhadrāçoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahāsraretā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ sapṭāraçmir vṛṣabhās, &c.]

4.5.4^c (Vamadeva Gautama; to Vñicvānara)

prá tūn agnir babhasat tigmajambhas tāpiṣṭhena çocīṣā yāḥ surūdhaḥ,
prá yé minānti váruṇasya dhāma priyá mitrásyā cetato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmitra; to Indra)
tvām ha tyád ṛṇayá indra dhīro 'sír ná páruva vr̥jiná çṛṇāsi,
prá yé mitrásyā váruṇasya dhāma yujām ná jānā minānti mitráṁ.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies á before minānti, but the verb has the preposition prá in the third pāda, and prá + a + mi does not exist. Oldenberg, Prol. p. 74, reads prá minānti in pāda d, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padám véḥ: 3.5.5^a, pāti priyām ripó ágram padám véḥ.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámuro hótā ny áśadi vikṣv agnir mandró vidátheṣu prácetaḥ,
úrdhvám bhānūm savitá devó aṣred drapsám dávidhivad ūpa dyám.

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)

úrdhvám bhānūm savitá devó aṣred drapsám dávidhivad gaviṣo ná
sátva,

ánu vratám váruṇo yanti mitró yát súryam divy árohayanti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāḥ)

úrdhvám ketúm savitá devó aṣrej jyótiṣ viṣvasmāi bhūvanāya krñvān.

cf. 1.92.4^c

ápra dyāvapṛthivī antárikṣam, ví súryo raṁśibhiḥ cékitanaḥ.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Aṣvins)

ví céd uchánty aṣviná uśásah prá vām bráhmāni káravo bharante,

cf. 6.67.10^c

úrdhvám bhānūm savitá devó aṣred brhád agnáyah samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one páda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of iva; consequently the word devó is thrown out. The result is a frankly poor páda: it is difficult to say, hardly worth while to inquire, how the páda was then read. Perhaps, úrdhvám bhānūm savitá iva aṣret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another páda in which Savitar's action is worked into a comparison, úrdhvám bhānūm savitá dyám ivopari, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsá in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatá sujūrñí rátini ghr̥táci: 6.63.4^b, prá rátir eti jūrñini ghr̥táci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇid devatátim urānāḥ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stirṇé barhiṣi samidhāné agnā úrdhvó adhvaryur jujuṣāno ásthāt,
pāry agniḥ paṇupá ná hótā triviṣṭy eti pradíva urānāḥ.

6.52.17^a (R̥jicvan Bharadvāja; to Viṣve Devāḥ)

stirṇé barhiṣi samidhāné agnāu suktóna mahí námasā vivāse,
asmín no adyá vidáthe yajatrā viṣve devā haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitádrur eti hótāgnir mandró mádhuvacā řtávā,
drāvanty asya vajīno ná coka bháyante viṣvā bhūvana yád ábhraṭ.

7.7.4^d (Vasiṣṭha Maitravaruṇi; to Agni)
sadyo adhvaré rathirāṇi jananta mānuṣāso vicetaso yā eṣām,
viçūm adhāyi viçpātir duroṇe 'gnir mandró mādhuvacā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gautama; to Agni)
akāri brāhma samidhāna tūbhyaṁ çānsāty ukthāṁ yājate vy ù dhāḥ,
hótāram agniṁ mānuṣo nī ṣedur namasyānta uçijāḥ çānsam āyóḥ.

5.3.4^{cd} (Vasucruta Ātreya; to Agni)
tāva çriyā sudṛṣo deva devāḥ purú dādhanā amṛtaṁ sapanta,
hótāram agniṁ mānuṣo nī ṣedur daçasyānta uçijāḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daçasyā-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gautama; to Agni)
ayām ihā prathamó dhāyi dhatfbbhir hótā yājiṣṭho adhvaréṣv ídyāḥ,
yām āpnavāno bhṛgavo virurucūr vāneṣu citrāṁ vibhvaṁ viçe-viçe.

8.60.3^c (Bhargha Prāgātha; to Agni)
agne kavir vedhā asi hótā pāvaka yāksyaḥ,
mandró yājiṣṭho adhvaréṣv ídyo [viprebhīḥ çukra mánmabhiḥ.]

60 I.127.2^c

Cf. 5.22.1^{cd}, yó adhvaréṣv ídyo hótā mandrúamo viçī, containing an almost perfect blend of the wordings of the repeated pádas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yāç carṣaṇír abhi.

[4.7.8^d. vidúṣṭaro divā aródhanāni; 4.8.4^c, vidvān aródhanam divāḥ.]

4.7.9^a, kṛṣṇāṁ ta óma rucataḥ puró bhūḥ: 1.58.4^d, kṛṣṇāṁ ta éma ruçadúrme ajara.

[4.7.10^b, yád asya vāto anuvāti çocīḥ: 1.148.4^c; 7.3.2^c, úd asya vāto ánu vāti çocīḥ; 10.142.4^c, yadú te vūto anuvāti çocīḥ.]

4.8.1^b: 8.102.17^c, havyaváham ámartyam; 3.10.9^c, havyaváham ámartyaṁ sahovfdham.

4.8.2^c: 1.1.2^c, sū devān éhá vakṣati.

[4.8.4^c. vidvān aródhanam divāḥ: 4.7.8^d, vidúṣṭaro divā aródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gautama; to Agni)
tē rāyā te suviryāḥ sasavānsō vi çṛṇvire,
yē agná dadhiré dūvaḥ.

8.54(Val. 6).6^d (Matarīcvan Kāṇva ; to Indra)

ājipate nṛpate tvām id dhī no vāja á vakṣi sukrato,
vṛtī hótārbhir utá devāvitbhiḥ sasavāṁso vi ṣṇvire.

In 8.54(Val. 6).6 vāja á means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṁsa calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (samsava). Apparently the Valakhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛṣā mahān asi: 1.36.12^d, sá no mṛṣa mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)

véṣi hy ādhvariya^{tām} upavaktā jānānām,
havyā ca mānuṣānām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)

véṣi hy ādhvariya^{tām} āgne hótā dāme viçām,
samīdho viçpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrest der Menschen Opferguss.' Whereas he renders 6.2.10^a correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^a is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyē rukmó ná rocata upāké: 7.3.6^b, vi yád rukmó ná rócasa upāké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)

tvām agne prathamām devayānto devām mártā amṛta mandrájihvam,
dveṣoyūtām á vivasanti dhibhír dāmūnasaṁ grhāpatim ámūram.

5.8.1^d (Iṣa Ātreya ; to Agni)

tvām agna ṛtáyavaḥ sām idhire pratnām pratnása ntāye sahaskrta,
puruçcandráṁ yajatām viçvádḥayasaṁ dāmūnasaṁ grhāpatim vá-
reṣyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)

agnir iṣe brhatāḥ ksatriyasy[agnir vājasya paramasya rāyāḥ,] cf. 4.12.3^b
dādāhāti rātānaṁ vidhaté yāviṣṭho vy ānuṣān mártāya svadhāvan.

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāśya prācetasam [vāhniṁ devā akr̥vata,] ^{or} 3.11.4^c
dādhati rātnam vidhaté suvīryam agnir jánāya dāṣṣe.

The preposition *vi* which limps, with sharp tmesis, behind its verb dādhati in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel pádas under 4.44.4.

4.12.6 (Vamadeva Gautama; to Agni) =

10.126.8 (Kulmalabarhiṣa Çailoṣi, or Anhomue Vamadevya; to Viçve Devāḥ, here Agni)

yáthā ha tyád vasavo gāuryām cit padī ṣitām ámuñcatā yajatrāḥ,
evó əv ásmán muñcatā vy áhhaḥ prá táry agne pratarām na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to páda d are listed by Aufrecht in the Preface to the second edition of his *Rig-Veda*, p. xxviii, nr. 109; particularly 10.59.1^a, prá táry áyuh pratarām navīyah.

[4.18.1^c, yātum aṣvīnā sukṛto duroṣam: see under 1.117.2^c.]

4.18.2^a: 7.72.4^c, ardhvām bhānūm savitā devo aṣret; 4.6.2^c, ardhvām bhānūm savitēvāṣret; 4.14.2^a, ardhvam ketum savitā devo aṣret.

4.18.5 = 4.14.5 (Vamadeva Gautama; to Agni)

ánāyato ánibaddhaḥ katháyām nyāññ uttānó 'va padyate ná,
káyá yāti svadháyā kó dadarṣa divā skambhāḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, ardhvām ketum savitā devo aṣret; 4.6.2^c: ardhvām bhānūm savitēvāṣret; 4.13.2^a; 7.72.4^c, ardhvām bhānūm savitā devo aṣret.

4.14.2^b, jyōtir viçvasmāi bhūvanāya kr̥vān: 1.92.4^c, jyōtir viçvasmāi bhūvanāya kr̥vatī.

4.14.2^c: 1.115.1^c, úpra dyāvāprthivī antárikṣam.

4.14.3^d, usā tyate suyújā ráthena: 1.113.14^d, óśá yāti suyújā ráthena.

4.14.4^b (Vamadeva Gautama; to Aṣvins)

a vām váhiṣṭhā iha te vahantu ráthā áqvāsa usāso vyūṣṭāu,
ime hi vām madhupeyāya somā ásmun yajñe vīśajā mādayethām.]

^{or} cf. 1.184.2^a

4.45.2^b (Vamadeva; to Aṣvins)

iud vām pr̥kṣāso madhumanta irate, ráthā áqvāsa usāso vyūṣṭiṣu,

apornuvāntas táma á pārtvrtani svār ná çukráṁ tanvānta á rájah. ^{or} 4.45.2^a

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of *pr̥kṣā* note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, *asmīn yajñe vṛṣaṇā mādayethām* : 1.184.2^a, *asmé ŋ sū vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)

pāri vājapatih kavir agnir havyāny akramīt,
dādhdhāt rātnāni dācūṣe.

9.3.6^c (Ṣuṇahṣepa Ājigarti ; to Soma Pavamāna)

eṣā viprāir abhiṣṭuto 'pó devó vi gahate.

dādhdhāt rātnāni dācūṣe.

For the repeated *pāda* cf. *dhātām rātnāni dācūṣe*, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)

tām ārvantaṁ ná sāsasīm aruṣām ná divāh ṣiṣum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)

tām ārvantaṁ ná sāsasīm gr̥ṇthi vipra ṣuṣmīṇam.

mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. *Pāda* 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' *Pāda* c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root *yāt*, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die Leute in Bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence *arvantaṁ* . . *marmrjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjanam* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāh sāhadevyāh* ; 4.15.8^b, *kumārāt sāhadevyāt*.

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhe á paprāu ródasi mahitvā*.

[4.16.6^a, *viṣvāni ṣakró nāryāni vidvān* : 7.21.4^b, *upāṁsi viṣvā naryāni vidvān*.]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajāṁ gómantaṁ uṣṭjo vi vavruh*.

4.16.12^d : 1.174.5^e, *prá súraṣ cakrām vṛhatad abhíke*.

[4.16.20^b, *bráhmākarma bhṛgavo ná rátham* : 10.39.14^b, *ātaksāma bhṛgavo*, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vamadeva Gautama; to Indra) = 4.19.11^d = 4.20.11^d =
4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vamadeva; to Indra)

nú ṣṭutá indra nú ṣṭṛáná iṣaṁ jaritré nadyò ná pipeḥ,
ákāri te harivo bráhma návyam dhiyá syāma rathyaḥ sadāsāḥ.

4.56.4^d (Vamadeva; to Dyāvapṛthivyaḥ)
nú rodasi brhadbhir no várūthaiḥ pātnivadbhir iṣyanti sajoṣā ḥ,
urucí vīṣve yajaté nī pātaṁ dhiyá syāma rathyaḥ sadāsāḥ.

For the first stanza cf. Neisser, Bozz. Beitr. vii. 234.

4.17.1^d (Vamadeva Gautama; to Indra)

tvām mahān indra tūbhyam ha kṣá ānu kṣatrām mañhāna manyata dyáuḥ,
tvām vṛtrām cāvasa jaghanvān sṛjāḥ sindhūḥ áhinā jagrasānān.

10.111.9^a (Aṣṭrādañṣṭra Vairupa; to Indra)
sṛjāḥ sindhūḥ áhinā jagrasānān úd id etāḥ prá vivijre javéna.
mumukṣamānā utá yá mumucré 'dhéd etá ná ramante nitiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra: Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth páda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, mumukṣamānā utá yá mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vamadeva Gautama; to Indra)

bhimad girim cāvasa vajram iṣṇān avīkṣṇvānāḥ sahasānā ojaḥ.
vādhid vṛtrām vājreṇa mandasānāḥ suraṁ ūpo javasā hatavṛṣṇiḥ.

10.28.7^c (Vasukrapatni; to Indra)
evá hi mām tavasam jajñūr ugrām karman-karman vṛṣaṇam indra deváh,
vādhīm vṛtrām vājreṇa mandasānó 'pa vrajām mahinā dāṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra deváh (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vadhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vah, vah. Both vadhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmatuṣi), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hanta vṛtrān vājreṇa mandasānāḥ; and also under 8.59 (Val. 11).1^a.

4.17.5^b: 1.177.1^b, rāja kṛṣṭinām puruhūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta ācāyānam āhiṇ vājreṇa maghavan vi vṛcaḥ.
4.19.3^{cd}, saptā prāti pravāta ācāyānam āhiṇ vājreṇa vi riṇa aparvan.]

[4.17.14^d, tvacō budhnē rājaso asyā yōnau: 4.1.11^b, maho budhnē, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyānta indraṁ sakhyāya viprā aqvāyānto vṛṣaṇaṁ vājāyantaḥ,
janīyānto janidām āksitotim ā cyāvayāmo 'vate na koṣam.

10.131.3^{cd} (Sukirti Kaksivata; to Indra)

nahī sthūry ṛtuthū yātām āsti nótā chrāvo vivide saṁgameṣu,

gavyānta indraṁ sakhyāya viprā aqvāyānto vṛṣaṇaṁ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective, not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs.' Ludwig, 518, renders 4.17.16: 'wir beutolustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszehrt, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sänger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacolutic and without finite verb, is borrowed directly from 4.17.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhīyā syāma rathiyāḥ sadāsāḥ

[4.18.4^c, nahī nv asya pratimānam āsti: 6.18.12^c, nāsya cāturu nā pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā rōdasi aprṇaj jāyamānaḥ; 3.6.2^a; 7.13.12^b, ā rōdasi aprṇa
jāyamānaḥ.

4.18.7^d: 4.19.8^b, vṛtrām jaghanvān asṛjad vi sindhūn; 1.80.10^d, vṛtrām jaghanvān asṛjad.

4.18.11^d (Sainvāda Indrādītivāmadevānām)

uta mātā mahisam ānv avenad amī tvā jahati putra devāḥ,
athābravid vṛtrām indro haniṣyān sākhe viṣṇo vitarām vi kramasva.

8.100.12^b (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vi kramasva dyāur dehi lokām vājraya viśakābhe,
hānāva vṛtrām riṇācāva sindhūn indrasya yantu prasavé viśr̥ṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest!"' Pāda d, repeated in 8.100.12^b, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression athābravid . . . sākhe viṣṇo vitarām vi kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^b. The two hymns are also connected as regards 4.18.13^d 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhiṃ pariṇāyānam āṛṇaḥ.

[4.19.3^d, sapta prāti pravāta aṇyānam āhiṃ vājreṇa vi riṇā aparvān: 4.17.7^d,
tvām prāti pravāta aṇyānam āhiṃ vājreṇa maghavan vi vṛcaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhi pra dadrur jānayo nā gārbhaṃ rāthā iva prā yayuḥ sākām ādrayaḥ,
atarpayo viśta ubhā ūrmīn tvām vṛtān ariṇā indra sindhūn.

4.42.7^d (Trasadasya Paurukutsya; to Indra and Varuṇa)

viduḥ te vṛṇā bhuvanāni tāsya tā prā bravīṣi vāruṇāya vedhaḥ,
tvām vṛtrūṇi ṣṇviṣe jaghanvān tvām vṛtān ariṇā indra sindhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child, like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṣṇviṣe) to have taken place, in 4.42.7, a stanza of the atmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vṛtrām jaghanvān asṛjad vi sindhūn; 1.80.10^d, vṛtrām jaghanvān asṛjat.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imān yaññān tvām asmākam indra puró dádhat sanīṣyasi krátuḥ naḥ,
çvaghñíva vajrin sanāye dhānānān tvaya vayām aṛya ajūn jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

sūraç cid ráthān pūritakmvāyam pūrvān karad uparam juṣṣansan

ḥbhārac cakrām étaçaḥ sam rināti, puró dádhat sanīṣyati krátuḥ naḥ

cf. 4.20.3^d

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 4.21.11.

[4.20.6^d, udnéva koçān vasunā nyīṣtam: 10.4.2.4^d, koçān na pūtpān p̄suna
nyīṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.21.10^b, hānta vṛtrān varivah pūrave kaḥ 1.6.3.7^d, anho rājan varivah
pūrave kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evā vāsva indrah satyaḥ samrad ḥhanta vṛtrān varivah pūrave kaḥ. 4.21.6.3.7^d
puruṣṭuta krátvā naḥ çagdhi rāyo bhakṣīyá tó 'vaso dāivyasya.

5.57.7^d (Çyavaçva Ātreya; to Maruts)

gomad açvāvad ráthavat suvirān candravat rádho maruto dadā naḥ.

pruçastim naḥ kṛnuta rudriyāso bhakṣīyá vó 'vaso dāivyasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yo devó devatamo jāyamāno mahó vájebhir mahádbhiç ca çuṣmāiḥ,
dadhāno vājraṁ bahvor uçāntān dyaṁ amena rejayat pra bhuma.

6.32.4^b (Suhotra Bharadvāja; to Indra)

sá nīvyābhir jaritāram áchā mahó vájebhir mahádbhiç ca çuṣmāiḥ,

puruvírabhir vṛṣabha kṣitínām á girvanāḥ suvitíya pra yāhi.

For mahó vájebhiḥ see Pischel, Ved. Stud. 1. 11 note (cf. ibid. 268. note); Oldenberg, ZDMG.
lv. 271.

[4.22.5^b, víçvesv ít sávaneṣu pravacyā. 1.51.13^d; 8.100.6^a, víçvet tá te sávaneṣu
pravacyā.]

4.22.9^d (Vāmadeva; to Indra)

asmé vársiṣṭha kṛnuhi jyéṣṭha nṛmānāni satrá sahure sáhānsi,

asmábhyaṁ vṛtrá subhānāni randhi jahí vādhar vanūṣo mártasya.

7.25.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

çatuni to çipriṇi utāyah sudāse saḥāsam çānsā utā ratir astu,
jahī vādhar vanūṣo mārtyasyāsmé dyumnām adhi rātnām ca dhehi.

4.22.10^d = 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d : 4.56.4^d, dhiyā syāma
rathyaḥ sadāsūḥ.

[4.23.4^c, devo bhuvan navedā ma rātnām : 1.165.13^d, eśām bhūta navedā ma
rātnām.]

[4.23.10^c, rāya pṛthivī bahulō gabhīre : 10.178.2^c, ūrvī na pṛthivī bāhule gābhīre.]

[4.23.11^d : see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvāḥ kṛṇvata trām : 1.72.5^c, ririkvānsas tanvāḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tam in nāro vī hvayanto samiké, ririkvānsas tanvāḥ kṛṇvata trām, ^{cf} 1.72.5^c
mitho yāt tyāgam ubhāyāso āgman nāras tokāśya tānayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)

asmākum indravaruṇa bhare-bhare puroyodhū bhavataṁ kṛṣṭyojāsā,
yud vāni hāvanta ubhāye adha sprdhī nāras tokāśya tānayasya sātīṣu.

cf 6.19.7^c, yena tokāśya tānayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d : 4.56.4^d, dhiyā syāma
rathyaḥ sadāsūḥ.

4.25.4^{b,c} (Vāmadeva ; to Indra)

tasma agnir bhurataḥ çarma yaṁsaj jyók paçyāt sūryam uccārantam,
yā indraya runāvamōty āha nāre nāryāya nftamāya nṛnām.

6.52.5^b (Riçvan Bhāradvāja ; to Viçve Devāḥ)

viçvadāntū sumānasah syāma pāçyema nū sūryam uccārantam,
tattha karad vasupatir vāsūnām devān dhānō 'vasāgamisthaḥ.

7.104.24^d (Vasiṣṭha : to Indra)

indra juhi pumānsam yatudhānam utā striyam māyaya çāçadānam,
vigrivāso muradeva rdantu mā té dṛçan sūryam uccārantam.

10.50.1^b (Bandhu Gāupāyana, and others ; to Nirṛti and Soma)
mo su nah soma nṛtyave parā dāḥ pāçyema nū sūryam uccārantam,
dyubhir hito jarimā sū no astu parātaram sū nṛṣṭir jīhṭam.

10.50.6^c (Bandhu Gāupāyana, and others ; to Asuṇṭi)
asuṇṭe punar aṁśuṣu cākṣuḥ punaḥ prāṇam ihā no dhehi bhōgam,
jyók paçyema sūryam uccārantam ānumate mṛṣṭyā nah svasti.

5.37.1^d (Atri Bhāuma; to Indra)
 sam bhānūnā yatate sūryasyājuhvaṇo ghrtapṛsthāḥ svañcaḥ,
 tasmā amṛdhā usāso vy tchān yā indrāya sunāvāmēty aha.

Cf. the pāda, jyōk ca sūryaṁ dr̥ṣe, under 1.23.21.—For deśāṁ śhānāḥ in 6.52.5^a see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403

[4.25.5^b, urv asmā āditīḥ cārma yansat: 1.107.2^d; 4.54.6^d, Adityāir no āditīḥ, &c.]

[4.26.2^d, māma devāso ānu kētam ayan: 10.6.7^c, tāni te devāso, &c.]

[4.26.7^c, atrā pūramdhir ajahād āratīḥ: 4.27.2^c, trīmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg. Sagenstoffe, p. 88 ff.

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)
 tvā yujā tava tāt soma sakhyā indro apō mánave sasrutas kaḥ,
 āhann āhim āriṇāt saptā sindhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayasya Āṅgīrasa; to Bṛhaspati)
 indro mahnā mahatō arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā sindhūn devāir dyāvapṛthivi prāvataṁ nah. 6^a 10.67.12^c

Cf. 2.12.3^a, yo hatvāhni arināt sapta sindhūn 6^a 1. 31.8^d

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)
 tvā yujā nī khidat sūryasyēndraḥ cakrān sahasā sadya indo,
 adhi śpūnā brhatā vārtamānān mahó druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)
 mahó druho āpa viçvāyu dhāyi vajrasya yat patane pādi çuṣṇaḥ,
 urū ṣa sarātham sāruthaye kar indrah kutsāya sūryasya satāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)
 a na stutā upa vājebhir otī indra yānu hāribhir mandasanāḥ,
 tirāç cid aryāḥ sávanā purúṣy āṅgūṣebhir gṛṇānāḥ satyārādhaḥ.

8.66.12^c (Kali Prāgatha; to Indra)
 purvīç cid dhī tvé tuvikūrmīn āçāso hāvanta indrotāyāḥ,
 tirāç cid aryāḥ sávanā vaso gahi çaviṣṭha çrudhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankeopfer des feindes', whereas 8.66.12^c at 610, 'sogar über des guten trankeopfer hinweg'. In both passages aryāḥ (genitive of arī) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçva = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of *ari*, Ved. Stud. iii 72 ff.; but this scholar's disposition of the contrast between *viçva* and *ari* comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders *viçvágúrto ariṣṭataḥ* by 'der von allen Gerühmte, (sogar) von dem Reichen gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, *viçvo hy anyó arir ājagāma*, the word *anyó* seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see *ariḥ* (singular, *σχῆμα καὶ ἄλλοι καὶ μέγας*), and *kṛtāyāḥ* in 1.4.6. The pāda 4.29.1^c means 'to the neglect even of the many noun pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of *tirāṣ* *oid* *aryāḥ* has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vamadeva; to Indra)

ṣatām aṣmanmāyīnām purām indro vy āsyat,
divodāsāya dācūṣe.

6.16.5^b (Bharadvāja; to Agni)

tvām imā vārya purū divodāsāya sunvaté,
bharadvājāya dācūṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvāni ṣatāny āva ṣāmbarasya pūro jaghanthapratīni dāsyoh,
aṣikṣo yātra śacyā ṣacivo divodāsāya sunvaté sutakre bharadvājaya
grṇatō vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vamadeva; to Indra)

āśvāpayad dabhītaye sahāsrā trīṇṣatām hāthāiḥ,
dāśānam indro māyāya.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)

tvāni nṛbhir nṛmaṇo devāvitāu bhūitṛi vṛtru haryaṣva haṁsi,

tvām ut dāsyuni cūmurim dhūnim cāśvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, *kariṣyā indra pāuṇsyam*: 8.3.20^d; 32.3^c, *kṛṣṇé tād indra pāuṇsyam*.]

[4.31.4^a, *abhī na ā vavṛtsva*: 10.83.6^c, *mānyo vajrinn abhī mām ā vavṛtsva*.]

4.31.11^b (Vamadeva; to Indra)

aśmān ihā vṛṇṣva sakhyāya svastāye,
mahó rayé divitmate.

6.57.1^b (Bharadvāja; to Pusan and Indra)

indrā nu pūṣāṇā vayām sakhyāya svastāye,
huvōma vājasātaye.

cf. 5.35.6^d

4.31.13^b: 8.97.6^d, *indra rayā pāṛṇasa*; 1.129.9^a, *tvām na indra rāyā pāṛṇasa*.

4.32.1^o, mahān mahābhīr uttībhīḥ: 3.1.19^{ab}; 31.18^{cd}, ā no gahi sakhyēbhīḥ
civēbhīr mahān mahābhīr uttībhīḥ saranyān.

4.32.8^{b+o} (Vāmadeva; to Indra)
nā tvā varante anyāthā yād ditsasi stutó maghām,
stotfībhya indra girvaṇaḥ,

8.14.4^c (Gosūktin Kāṇvayana and Aṇvasūktin Kāṇvāyana; to Indra)
nā te vartāsti rādhāsa indra devó ná mártyaḥ,
yād ditsasi stutó maghām.

8.32.7^b (Medhatithi Kāṇva; to Indra)
vayām gha te āpi smasi stotāra indra girvaṇaḥ,
tvām no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná ... devó na mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhī tvā gótamā girá.

4.32.11^c (Vāmadeva; to Indra)
tā te gṛṇanti vedhāso yāni cakārtha pāuṇsya,
sutóḥv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)
mātsvā suçīpra harivas tad imahe tvé ā bhūṣanti vedhāsaḥ,
tāva grāvāṇsy upamāny ukthiyā sutóḥv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^o (Vāmadeva; to Indra)
āvīvrđhanta gótamā indra tvé stómavāhasaḥ,
āṣu dhā virávad yāḡaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
āṣu dhā virávad yāḡa ūso maghoni sūriḡu,
yé no rādhāṇsy āhrayā maghāvāno ārasata (sujāte āṇvasūnṛte.)
or refrain, 5.79.1^a—10^a

The cadence, virávad yāḡaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 12.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)
yāo cid dhī cāṇvatām āsīndra sādharmaṇas tvām,
tām tvā vayām havāmahe.
8.43.23^a (Virūpa Āṅgīrasa; to Indra)
tām tvā vayām havāmahe gṛṇvāntam jatāvedasam,
āgne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c : 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, úd id devānām upa sakhyām āyan : 9.97.5^a, indur devānām upa sakhyām āyān.]

4.33.3^a (Vāmadeva ; to Ṛbhus)

pūnar yō cakruḥ pitārā yūvānā sánā yūpeva jaraṇā čayānā,
te vājo vibhvaṇ ṛbhūr indravanto mādhusarasas no 'vantu yajñām.

4.35.5^a (The same)

čacyākarta pitārā yūvānā čacyākarta camasām devapūnam,
čacyā hūti dhānutarāv ataṣṭendravāhāv ṛbhavo vājaraṭnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4, 1.11.1 ; 4.36.3 (rejuvenation of parents) ; and 1.161.6 ; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva ; to Ṛbhus)

rātham yō cakruḥ suvftam nareṣṭhām yō dhenūni vičvajuvaṇ vičvārūpām,
tā ā takṣantv ṛbhūvo rayīm naḥ svāvasaḥ svāpasasḥ suhastāḥ.

4.36.2^a (The same)

rātham yō cakruḥ suvftam sucótasó 'vihvarantam mánasas pári dhyáya,
tām ō nv ásyā sávanasya pítāya ā vo vñja ṛbhavo vedayāmasi.

Cf. for the repeated páda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, suin vo mādā agmata sūin purandhiḥ : 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vāmadeva ; to Ṛbhus, here Indra)

sajosa indra vāruṇena sóman sajóṣāḥ páhi girvaṇo marúdbhiḥ,
agrepābhur ṛtupābhīḥ sajosa gnúspatnībhi ratnadhūbhiḥ sajosaḥ.

6.40.5^d (Bharadvāja ; to Indra)

yad indra divi párye yad fđhag yad vā svó sādane yātra vñsi,
āto no yajñām avase niyutvān sajóṣāḥ páhi girvaṇo marúdbhiḥ.

[4.34.9^d, vibhvo naraḥ svapatyāni cakruḥ : 7.91.3^d, vičven naraḥ svapatyāni cakruḥ.]

4.34.10^b, rayīm dhatthā vāsumentam purukṣum : 6.68.6^b, rayīm dhatthó, &c. ;
7.84.4^d, rayīm dhattam, &c. ; 1.159.5^d, rayīm dhattām vāsumentam
čatagvinam : 4.40.4^b, rayīm dhattam čatagvinam.

4.35.2^d (Vāmadeva ; to Ṛbhus)

āgan ṛbhūnam iha ratnadheyam abhūt somasya susutasya pīthi,
sukṛtyāya yat svapasyāyā cañ ékam vicakrá camasām caturdhā.

4.36.4^a (The same)

ékam ví cakra camasām cāturvayaṁ, niṣcārmaṇo gūm ariṇṭa dhṛtibhiḥ.,

āthā devéṣv amṛtatvām ānaca ṣṛṣṭí vājā rbhavas tad va ukthyam. see 1.161.7^a

On the relation to one another of these two hymns see Oldenberg, *Prod.*, p. 295, and our p. 18

4.36.5^a, śacyākarta pitārā yuvānā: 4.33.3^a, punar ye cakruḥ pitārā yuvānā.

4.36.1^a, anaḥvo jāto anabhiṣur ukthyah: 1.152.5^a, anaḥvo jāto anabhiṣur arva.

4.36.2^a, rātham yé cakruḥ suvṛtām sucotasah: 4.33.8^a, ratham ye cakruḥ suvṛtām nareṣṭhām.

4.36.4^a, ékam vi cakra camasām cāturvayaṁ: 4.35.2^d, ékam vícakra camasām caturdhā.

4.36.4^b: 1.161.7^a, niṣcārmaṇo gūm ariṇṭa dhṛtibhiḥ.

[4.36.8^a, dyumāntam vājāṁ vṣaṣuṣmam uttamām: 9.63.29^d; 67.3^c, dyumāntam ṣuṣmam uttamam.]

4.36.9^a (Vāmadeva; to Rbhuv)

ihā prajāṁ ihā rayīm rārāṇā ihā ṣṛavo virāvat takṣatā nah,
y-na vyaṁ citayēmāty anyān tām vājāṁ citram rbhavo dadā nah.

10.183.1^c (Prajavat Prajapatya; to a Yujamāna)

apaṇyaṁ tvā mánasā cekitānāṁ tapaso jātām tapaso vibhūtam.

ihā prajāṁ ihā rayīm rārāṇaḥ pra jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Rbhuv, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißet dem Götterpaar Kinder'); Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum höher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying man after cekitānām, so that the result would be: 'I saw thee in my mind pondering me: Agni who is born of tapas, &c.' And he modifies the rendering of the third pada: 'drum höher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kinder: pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pada. It is an attributive participle and should, grammatically speaking, agree with the subject of prajāyasva. So Sāyana, he putrakāma . . . sa tvam ihāsmiṁ loke prajāṁ . . . rārāṇo ramayan rayīm dhanam ihāsmiṁ loke ramayan prajāyā prajanena pra jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of apaṇya, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of padas c and d is anacoluthic; indeed the two padas together yield no appreciable sense. Some creative god, rather Prajapati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BṛhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of *tapas*, developed out of *tapas*', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rāraṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rāraṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. (Jeldner, *Ved. Stud.* i. 169, bottom.

[4.37.1^b, *dēva yātā pathābhīr devayānāḥ*: 7.38.8^d, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Ṛbhus)

ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamaṁ yūjam,
indrasvantain havāmahe sadāsūtamaṁ aṣvīnam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)

indra iṣṭo dadātu na ṛbhukṣaṇam ṛbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For *rayīm yūjam* cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣan ("slays the strong"), stout (ṛbhū); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pot. Lex.* and Grassmann, s. v. ṛbhukṣan, would emend ṛbhukṣaṇam in 8.93.34 to ṛbhukṣāno, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhūm as adjective with *rayīm*, by adding ṛbhukṣaṇam to ṛbhūm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mārtyam*: 1.18.5^b, *sōma indraç ca mārtyam*.]

4.37.6^c (Vāmadeva; to Ṛbhus)

sōd ṛbhavo yūm āvatha yūyām indraç ca mārtyam,
sā dhībhīr astu sánitā medhāsātā só ārvata.

cf. 1.18.5^b

8.19.9^c (Sobhari Kapva; to Agni)

sō addhā daçvadhvaró 'gne mārtaḥ subhaga sā praçānsyah,
sā dhībhīr astu sánitā.

4.37.7^d (Vāmadeva; to Ṛbhus)

vī no vāja ṛbhukṣaṇaḥ pathāç citana yāçtave,
samābhyam suraya stutā viçvā āçās tariçāpi.

5.10.6^d (Gaya Ātreya; to Agni)

nú no agna ūtāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūráyo, víçvā āçās tariṣāpi.

Ger. of. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen (sūri) sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^d, 'für uns, o Sūria gesprochen, dass wir alle weltgegenden übererschreiten.'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Rbhukāns, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāh places the Rbhū in the third person whereas they are addressed in the first distich in the second person. For sūriyāh as epithet of the Rbhū see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{alc} (Vāmadeva; to Dadhikrā)

ś dadhikrāh çāvasā pāñca kṛṣṭīh sūrya iva jyōtiṣāpās tatāna,

sahasrasāh çatasā vājy ārvā prṇāktu mādhyā sám imā vācānsi.

10.178.3^{abc} (Ariṣṭanemi Tārkaṣya; to Tārkaṣya)

sadyaṣ cid yāh çāvasā pāñca kṛṣṭīh sūrya iva jyōtiṣāpās tatāna,

sahasrasāh çatasā aya rāñhir nā smā varante yuvatim nā çāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikravan) and Tārkaṣya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Maedonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—*Cf.* also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests yuvatim for yuvatim in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of yuvatim, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntīr mām uṣāsaḥ sūdayantu : 4.40.1^b, víçvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānagasam tām āditiḥ kṛnotu : 1.162.22^c, anagastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivēd ubhāye ví hvayanta udīrāṇā yajñām upaprayāntaḥ,

dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āçvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,

īṣām devīm barhiṣi sādāyanto 'çvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, víçvā in mām uṣāsaḥ sūdayantu : 4.39.1^c, uchāntīr mām, &c.]

4.41.5^{ol} (Vamadeva ; to Indra and Varuṇa)

indrā yuvām varuṇa bhūtām asyā dhiyāḥ pretāra vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyāsā mahī gāuḥ.

10.101.9^{ol} (Budha Saūmya ; to Viṣve Devāḥ, or R̥tvikstutīḥ)

ī vo dhiyaṁ yajñīyaṁ varta utāye dēva devīm yajatām yajñīyaṁ ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyāsā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vamadeva ; to Indra and Varuṇa)

tokē hitē tānaya urvārasu sūro dīcīke vṛṣaṇaḥ ca pāuṇsye,
indrā no ātra vāruṇa syātām āvobhir dasmā pāritakmyāyām.

10.92.7^b (Çaryāta Mānava ; to Viṣve Devāḥ, here Indra)

indre bhūjanī çaçamānūsa açata sūro dīcīke vṛṣaṇaḥ ca pāuṇsye,
prā ye nv asyārāḥnā tataksirē yūjanī vājraṁ nṛṣadaneṣu karāvāḥ.

4.41.7^c (Vamadeva ; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhūti gavīṣaḥ svāpi,
vṛṇīmāhe sakhyāya priyāya çirā mānhiṣṭhā pitāreva çambhū.

9.66.18^c (Çatani Vaikhanasaḥ ; to Pavamāna Soma)

tvām soma sūra çsas tokāsyā sātā tanūnām,
vṛṇīmāhe sakhyāya vṛṇīmāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇīmāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇīmāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vamadeva ; to Indra and Varuṇa)

açvyasya tūnā rathyasya puṣṭēr nītyasya rāyāḥ pātayaḥ syāma,
tū cakranā ōtibhir navyasibhir asmatrī rāyo niyūtaḥ sacantām.

7 4.7^b (Vasiṣṭha Maitravaruni ; to Agni)

parīśūdyām hy āraṇasya rēkṇo nītyasya rāyāḥ pātayaḥ syāma,
na çeso agne anyajātām asty ācetanasya mā pathō vi dukṣaḥ.

For 4.41.10^{a,b} see Oldenberg, *RV. Noten*, p. 301.

4.42.1st, 2nd, *krātum sacante vāruṇasya devā rājāni kṛṣṭe upamāsya vavreḥ.*

4.42.3^b (*Trasadasyu Paurukutaya* : to *Trasadasyu*)

aḥām indro vāruṇas té mahitvōrvi gabbhiré rājāsi suméke.

tvāṣṭeva viçvā bhūvanāni vidvān sām āirayaṁ rodasi dharayaṁ ca.

4.56.3^o (*Vāmadeva* ; to *Dyāvaprthivyaū*)

sá it svápā bhūvanēṣv āsa yá ime dyāvaprthiví jajana.

urví gabbhiré rājāsi suméke avaṇḍe dhīraḥ çacya sām āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, *RV. Noten*, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('*streitgedicht*'), but a self-laudation of the dual divinity, Indra Varuṇa. It is preceded by an *Indrāvāruṇā* hymn; its own last stanzas are addressed to the same *devatādvandva*. The type of self-praise hymns (*Ātmatuti*) is familiar in the *Rig-Veda*; conspicuous examples of it are 10.48, 49 (*Indra*), and 10.125 (*Vāc*).

In st. 6, *pāda b*, *yān mā sōmaso māmādan yād ukthā*, a passage of the *Ātmatuti*, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit *aḥām* to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair *Indra-Varuṇa*, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am *Indra, Varuṇa*; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to *aḥām indra vāruṇas*, or, in the reverse direction, *aḥām indro vāruṇa*. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to *Indra's* functions: the second, to *Varuṇa's*. *Indra* frees the waters (*aḥām apō apinvaṁ ukṣāmāṇāḥ*); but *Varuṇa*, the son of *Aditi*, is in charge of the *ṛtā*. The chiasmus is, that *Indra* in *pāda b* holds the heavens in the seat of *ṛtā*, but *Varuṇa* in *d* spreads out the threefold earth. What is meant really is that both together, namely *Indrāvāruṇā*, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to *Indra* and *Varuṇa*, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between *Varuṇa* and *Indra* is quite superficial: in the first two stanzas the dual divinity describes itself from the side of *Varuṇa*; in st. 5 and 6 from the side of *Indra*. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the *Indra* stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O *Indra*); thou dost tell forth these (deeds of thine) to *Varuṇa*, O pious god!' These words are natural enough in an *Indra-Varuṇa* hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words *aḥām indro vāruṇas* in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^o, I confess to the impression that the appearance of the repeated *pāda* in the *Ātmatuti* is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the *pāda* in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B.3.

4.42.6^c (Trasadasyu Paurukutsya; to Trasadasyu)

ahám tá vícva cakarañ nákir mā dáivyañ sáho varate ápratitam,
yán mā sómāso mamádan yád ukthóbhe bhayete rájaś aparé.

10.48.4^d (Indra Vaikuñtha; to Indra Vaikuñtha)

ahám etáñ gavyáyaṁ ácvyāñ paçūñ puriśiṇaṁ sáyakenā hiraṇyáyaṁ,
purú sahásra ní çíçāmi daçūse, yán mā sómāso ukthino ámandiṣuḥ.

cf 10.28.6^c

See under preceding item.

4.42.7^d : 4.19.5^d, tvám vṛtāñ aríṇa indra sindhūn.

4.42.9^b : 7.84.1^b, havyébhīr indraravaraṇā námobhiḥ; 1.153.1^b, havyébhīr mitrá-
varaṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sauhotra and Ajamīḥa Sauhotra; to Açvins)
ihéha yád vām samañá paṛkṣé séyám asmé sumatir vājaratnā,
uruṣyátāñ jaritārañ yuvám ha çritāḥ kámo násatyā yuvadrík.

Cf. Oldenberg, Prol. 205, and our p. 16

4.44.1^a : 1.180.10^a, tám vām ráthañ vayám adyá huvema.

4.44.4^d (Purumīḥa Sauhotra and Ajamīḥa Sauhotra; to Açvins)
hiraṇyáyena purubhū ráthenemañ yajñám násatyópa yātam,
pibatha in mádhunaḥ somyáśya dádhatho rátñañ vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

práti dyutānám aruśāso ácvāç citrá adṛçrann uśāsam váhantaḥ,
yáti çubhrá víçvapíçā ráthena dádhāti rátñañ vidhaté jánāya.

Cf. dádhāti rátñañ vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.); and dádhāti rátñañ vidhaté súvīr-
yam, 7.16.12^a.

[**4.44.5^b**, hiraṇyáyena suvṛtā ráthena : 1.35.2^c, hiraṇyáyena savitá ráthena; 8.5.35^a,
hiraṇyáyena ráthena.]

4.44.5^c (Purumīḥa Sauhotra and Ajamīḥa Sauhotra; to Açvins)

ú no yātañ divo áchā pṛthivyá [hiraṇyáyena suvṛtā ráthena,] cf. 1.35.2^c
má vām anyé ní yamañ devayāntaḥ saní yád dadé núbbhiḥ purvyá vām.

7.69.6^d (Vasiṣṭha; to Açvins)

naṛā gaureva vidyutañ tṛṣṇāsmákam adyá sávanópa yātam,
purutrú hí vām matibhiḥ hávante má vām anyé ní yamañ devayāntaḥ.

Cf. 3.45.1, and under 2.18.3^a.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV.
Noten, p. 304. for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—
Cf. p. 23

[**4.44.6^a**, nú no rayiñ puruvírañ bṛhántam : 6.6.7^a, candráñ rayiñ, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vamadeva; to Açvins)

úd vām pṛkṣāso mádhumanta irate [rátha ácvāso uśāso vyutṣiṣu,] cf 4.14.4^b
apornuvantaś táma ú pártvīrañ [savar ná çukráñ tanvántaś rájah,] cf 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

ūd vām prkṣāso mādhumanto asthur ā sūryo aruhas cukram āraha,
yasmā adityā ādhvano radanti, mitro aryamā varuṇaḥ sajoṣaḥ. CS 5.45.10^a
CS 1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering *prkṣa* by 'swift'; in support see 4.14.4^{ab}, ā vām vahiṣṭhā thā te vahantu rāthā ācvasa usaso vyuṣṭāu, where *vahiṣṭhā* looks like a close parallel to *prkṣāsa*. If then *prkṣāsa* is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where *prkṣāso* is followed by *rāthā ācvasaḥ*. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual *vām* (Mitra and Varuṇa, in *pāda* 2 to the plural *adityāḥ* in *pāda* 3 inconsequent. 7.60.4 shares three of its *pādas* with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For *radanti* see lastly, Oldenberg, Vedaforschung p. 55, note.

4.45.2¹, rāthā ācvasa usaso vyuṣṭāu: 4.14.4¹, rāthā ācvasa usaso vyuṣṭāu.

1.45.2^d, 6^b, svar ṇa cūkrām tanvanta ā rajah

4.45.3^a: 1.34.10^b, mādhuvaḥ pibatām madhupobhir asabhiḥ.

[4.45.5^d, sōmarā suśāva mādhumantam ādribhiḥ: 9.107.1^b, suśāva sōmarā ādribhiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

catenā no abhīṣṭibhir niyūtvāḥ indrasārathiḥ,
vāyo sūtāsyā tṛṃpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāṇo ācāstr niyūtvāḥ indrasārathiḥ,

vāyav ā candrēṇa rāthēna yahi sūtāsyā pitāye. CS refrain, 4.48.10^d—40^d

4.46.3^c (Vāmadeva; to Indra and Vāyu)

a vām sahāśram hārāya indravāyo abhi prāyah,
vāhantu sōmapitāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

ā tvā sahāśram ā catām yuktā rāthe hiranyāye,

brahmayūjo hārāya indra keṇino vāhantu sōmapitāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronological conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: ā tvā sahāśram [ā catām yuktā rāthe hiranyāye brahmayūjo] hārāya indra [keṇino], vāhantu sōmapitāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period, cf., e.g., 8.19.3 under 1.12.1. The statement ā tvā sahāśram ā catām hārāya vāhantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.3, ā tvā brahmayūjā hāri vāhātām indra keṇinā, and other citations in Grassmann's Lexicon, under *keṇin*, *brahmayūj*, and *hiranyāya* (locative, *hiranyāye*).—Cf. the *pāda*, *usarbdho vāhantu sōmapitāye* 1.92.18^a.

4.46.4^{a+c} (Vamadeva ; to Indra and Vayu)
rátham hiraṇyavandhuram indravāyū svadhvarám,
á hí sthātho divispṛṣam.

8.5.28^{a+c} (Brahmatithi Kāṇva ; to Aṇvins)
rátham hiraṇyavandhuram [hiraṇyābhīṣum aṇvina,] ☞ 8.5.28^b
á hí sthātho divispṛṣam.

THIS is the first of three successive items in which identical pádas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vayū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhura) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Śaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Śaṇa has tsadvayam; at 1.139.4 yugabandhanādharaḥ kāṇthaviṣaḥ; and at 1.64.9, bandhakakāṇthānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Śaṇa's glosses at 3.41.1, vandhuraçabdenesādvayasaṁbandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vamadeva ; to Indra and Vayu)
rāthena prthupājasā , dāçvānsam upa gachatam,] ☞ 1.47.3^d
 indravāyū ihā gatam.

8.5.2^b (Brahmatithi Kāṇva ; to Aṇvins)
 nr̥vād dasrā manoyūja rāthena prthupājasā,
 sūcethe aṇvinoṣāsam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāçvānsam upa gachatam.

4.46.6^c (Vamadeva ; to Indra and Vayu)
 indravāyū ayām sutās tām devébhiḥ sajōṣasā,
 pibatām dāçūṣo gr̥hé.

4.49.6^b (Vamadeva ; to Indra and Br̥haspati)
 sōnam indrabr̥haspati pibatām dāçūṣo gr̥hé, madāyetham tādokasā.
 8.22.8^d (Sobhari Kāṇva ; to Aṇvins)
 ayani vām ādribhiḥ sutāḥ sōmo narā vṛṣanvasū,
 , ū yatani sōmapitaye, pibatām dāçūṣo gr̥hé. ☞ 4.47.3^d

4.47.1^a, vāyo çukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām çukró ayāmi te.

4.47.2^{a+b+d} (Vamadeva ; to Indra and Vayu)
 indraç ca vāyav eṣām sōmānām pītīm arhathah,
 yuvām hí yāntīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣāṁ sutānām pītim arhathah,
 tāñ juṣetham arepāsāv abhi prāyah.
 8.32.23^c (Medhatithi Kaṇva; to Indra)
 sūryo raçmim yātha srjā tvā yachantu me girah,
 nimnam āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma, to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale.' Zeugma of raçmi in the first pāda, for which cf. Bergaigne, II, 161. The question as to the original source of the pāda, nimnam āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.100; 5.6.35; 5.6.3; 5.14; 8.6.34.35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sūtā indraya vāyāve somāsaḥ . . . nimnam nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indraya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so, we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīṇa sarātham çavasas pati,
 niyutvantā na utāya ā yātām sómapītaye.

8.22.8^c (Sobhari Kaṇva; to Açvins)
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣanvanā,
 ā yātām sómapītaye pibatām dāçuṣo grhē.]

6^c 4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruṣpṛho niyūto dāçuṣe narā,
 asmē tā yajñavāhasēndravāyu nī yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruṣpṛho niyūto dāçuṣe narā,
 indragñi tābhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candréṇa ráthēna yāhi sutāśya pītāye: 1.135.4^f, vāyav ā candréṇa rádhasā gatam.

4.48.2^b: 4.46.2^b, niyūtvañ indrasārathiḥ.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jihatē.

4.49.1^c: 1.86.4^c, ukthāni mādaṣ ca śasyate.

4.49.3^b: 1.135.7^c, grhām indraṣ ca gachatam; 8.69.7^b, grhām indraṣ ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sómapitaye.

4.49.4^b, rayīm dhattam çatagvīnam: 1.159.5^d, rayīm dhattam vāsūmantam çatagvīnam; 4.34.10^b, rayīm dhatthā vāsūmantam puruṣūm; 6.68.6^b, rayīm dhatthó, &c.; 7.84.4^b, rayīm dhattam, &c.

4.49.5^c: 1.22.1^c; 23.2^c; 5.71.3^c; 6.59.10^c; 8.76.6^c; 94.10^c—12^c, asyá sómasya pitāye.

4.49.6^b: 4.44.6^c; 8.22.8^d, pībatam daṣuṣo grhé.

[4.50.2^b, bhāspate abhi yá nas tatasrá: 10.89.15^a, çatruyānto abhi, &c.]

4.50.3^d (Vamadeva; to Brhaspati)

bhāspate yá paramá paravád áta á ta rtaspfō ní śeduḥ,
tūbhyam khātá avatá ádrīdugdhā mádhva cōotanty abhito virapčām.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

yásmin vičvāni bhūvanāni tasthūs, tisró dyávas tredhá saśrūr āpah,
trāyaḥ kōśasa upasēcanāso mádhva cōotanty abhito virapčām. ^{607 7.101.4^a}

For the repeated páda see the author, IF. xiv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema námasā havīrbhiḥ.

4.50.6^d (Vamadeva; to Brhaspati)

evá pitré vičvādevāya vīṣṇe yajñāir vidhema námasā havīrbhiḥ, ^{608 2.35.12^b}
bhāspate suprajá virāvanto vayám syāma pátayo rayinām.

5.55.10^d (Çyāvaçva Ātreya; to Maruts)

yūyám asmán nayata vāso áchā nīr añhatībhyo maruto grñanáh,
juśádhvam no havýádātīm yajatrā vayám syāma pátayo rayinām.

8.40.12^d (Nabhāka Kaṇva; to Indra and Agni)

evéndragñibhyāni pitrván nāvīyo mandhatrvád āngirasvād avāci,
tridhātunā čarmaṇā pātam asmán vayám syāma pátayo rayinām.

8.48.13^d (Pragātha Kaṇva; to Soma)

tvāni soma pitrbhiḥ samvidanó 'nu dyāvaprthiví á tatantha,
tāsmāi ta indo haviṣā vidhema vayám syāma pátayo rayinām.

10.121.10^d (Hiranyagarbha Prājāpatya; to Ka)

prājāpate ná tvád etāny anyó vičva jatāni pári tá babhūva,
yātkamās te juhūmās tán no astu vayám syāma pátayo rayinām.

Note that 4.50.6 weaves the formulaic páda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the páda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvirasya pātayah syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as late (see Oldenberg, *ProL* 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13^c cf. 8.48.12^c: 10.168.4^d.

4.50.11^d (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā sū vām sumatīr bhūtv aamē.
aviṣṭāṁ dhiyo jigṛtāṁ pūraṁdhīr jajastām aryō vanūṣām āratīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

egā stōmo varuṇa mitra tūbhyāṁ sōmaḥ ṣukrō nā vāyāve 'yāmi,
aviṣṭāṁ dhiyo jigṛtāṁ pūraṁdhīr yuyām pata svastibhiḥ śada naḥ.

or refrain, 7.1.20^d ff.

7.97.9^{cd} (Vasiṣṭha; to Indra and Brahmanaspati)

iyām vām brahmanas pate suvṛktīr brāhmēndrāya vajrine akāri,
aviṣṭāṁ dhiyo jigṛtāṁ pūraṁdhīr jajastām aryō vanūṣām āratīḥ.

4.51.3^c, acitrē antāḥ paṇāyah śasantu : 1.124.10^b, ābudhyamānāḥ paṇāyah śasantu.

4.51.10^d (Vāmadeva; to Ugas)

rayīm divo duhitaro vibhātīḥ prajāvantam yachatāsmāsu devīḥ,
syonād ā vaḥ pratibūdhyaṁānāḥ *suvirasya pātayah syāma*.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukīrti Kaksivata; to Indra)

indrah sutrāmā svāvān āvobhiḥ sumṛṭiko bhavatu viṣvāvedāḥ,
bādhatāṁ dvēṣo ābhayaṁ kṛnotu *suvirasya pātayah syāma*.

9.89.7^d (Uçanas Kavya; to Pavamāna Soma)

vanvānn āvato abhi devāvītim indrāya soma vṛtrahā pavasva,
ṣagdhī mahāḥ puruṣcandrāsyā rāyah *suvirasya pātayah syāma*.

9.95.5^d (Praskaṇva Kaṇva; to Pavamāna Soma)

īṣyan vācam upavaktēva hōtuḥ punanā indo vi ṣyā manīṣām,
indrac ca yāt kṣayathah sāubhagāya *suvirasya pātayah syāma*.

Cf. the similar refrain-like pāda, *vayām syama pātayah rayīmām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, āṣveva citrāruṣi : 1.30.21^c, āṣve nā citre aruṣi.

4.52.5^a : 1.48.13^b, prāti bhadrá adṛksata.

4.52.7^c : 1.48.14^d, ūṣaḥ ṣukrēṇa ṣocīṣa.

[4.54.3^a, ācitti yāc cakṛmā dāivye jāne: contained almost word for word in
7.89.5, yāt . . . dāivye jāne . . . cāramasi . . . ācitti.]

4.54.6^d : 1.107.2^d; 10.66.3^b, adityāir no āditīḥ cārma yaṁsat.

4.55.1^b (Vāmadeva ; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsīthām naḥ,
sāhīyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha ; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,
mā hēle bhūma várūṇasya vāyór mā mitráśya priyátamasya nṛṇām.

We may note that the repeated páda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasu, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic páda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vayu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva ; to Viṣve Devāḥ)

prá pastyām áditim síndhum arkúḥ svastīm iḥe sakhyáya devīm,
ubhé yáthā no áhanī nipāta uśúsānáktā karatām ádabde.

10.76.1^o (Jaratkarna Āirāvata Sarpa ; to the Press-stones)

á va rñjasa ūrjūm vyūṣṭiav índram marúto ródasi anakatana,
ubhé yáthā no áhanī sacābhúvā sádaḥ-sado varivasyáta udbhida.

For pastyām in 4.55.3^c cf. 8.27.5 ; for nipātaḥ in 4.55.3^c (subjunctive, as shows varivasyátaḥ in 10.76.1^o), see Neisser, Bezz. Beitr. vii. 230 ; for rñjase in 10.76.1^o, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudráṁ ná samócarane saniṣyávaḥ.

4.55.7^{ab}: 1.106.7^{ab}, deváir no devy áditir ní pātu devás trātá trayatām ápra-
yuchan.

[4.55.7^c, nahí mitráśya várūṇasya dhāsim : 10.30.1^c, mahīm mitráśya, &c.]

4.55.9^a (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)

úṣo maghony á vaha súṇṛte váryā purú,
asmábhyam vājinvati.]

cf. 1.92.13^b

5.79.7^b (Satyaśravas Ātreya ; to Uṣas)

tūlhyo dyumnām bhád yaça úṣo maghony á vaha,
yé no rádhānsy áçryā gavyā bhájanta suráyaḥ sújate áçvasūṇṛte.]

cf. refrain, 5.79.1^a—10^c

For 5.79.7^{od} cf. the concatenating distich 5.79.6^{od}, yé no rádhānsy áhrayā maghávāno
árakata.

4.55.9^c: 1.92.13^b, asmábhyam vājinvati.

4.55.10^a (Vamadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo ivaṃno mitro aryamā,
indro no rādhasā gamat.

or 1.26.4^b

8.18.3^a (Irimbiṭhi Kapva; to Adityāḥ)

tāt sū naḥ savitā bhāgo ivaṃno mitro aryamā,
cārma yachantu saprātho yād imahe.

or 1.26.4^b

or 8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.6.3^b; 8.18.3^b; 28.2^a; 8.3.2^b; 10.126.3^{1-7b}. vāruṇo mitro aryamā.

4.56.2^a (Vamadeva; to Dyāvapṛthivyaḥ)

devi devébhir yajaté yajatrāir āminatī tathatur uksāmāne,
rātvartī adrūhā devāputre yajñasya netrī cūrayadbhir arkāih.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyébhir mahatī mahādbhir devī devébhir yajatā yajatrāih,
rujād dṛghāni dādād usrīyaṇām prātī gāva usāsān vāvaçanta.

10.11.8^b (Havirdhāna Āngi; to Agni)

yād agna eṣā sāmitir bhāvati devī dēveṣu yajatā yajatra,
rātā ca yād vibhājasi svadhavo bhāgām no ātra vāsumanān viśāt.

Translate 4.56.2 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii, 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatā (yajat) yajatrāih is parallel to devī devébhiḥ, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitih is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhiró rājasi suméke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.57.1^d, sá no mṛātīdḥce: 1.17.1^c; 6.60.5^c, tá no mṛāta idḥce.

[4.58.3^d, mahó devo mártyaḥ á viveça: 8.48.12^b, ámartyo mártyaḥ avivēça.]

[4.58.10^a, abhy arṣata suṣtutīm gávyam ājim: see under 9.68.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gavisthira Ātreya ; to Agni)

jāniṣṭa hī jēnyo āgre āhnām hitō hitēṣv aruṣō vāneṣu,

dāme-dame sapṭā rātnā dādhāno ḡgnīr hōtā nī śasādā yājīyaṇ.] ~~cf.~~ 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sōmarudra dhārāyethām asuryām prā vām iṣṭāyō 'ram açnuvantu,

dāme-dame sapṭā rātnā dādhānā ḡcām no bhūtaṁ dvipāde cām cātus-
pade.] ~~cf.~~ 6.74.1^d

[5.1.5^d, 6^a, agnīr hōtā nī śasādā (6^a, ny āsīdad) yājīyaṇ : 6.1.2^a, ādhā hōtā ny
āsīdo yājīyaṇ ; 6.1.6^b, hōtā mandrō nī śasādā yājīyaṇ ; 10.52.2^b,
ahām hōtā ny āsīdaṁ yājīyaṇ.]

5.1.7^b, agnīm hōtāram ṡlate nāmobhiḥ : 1.128.8^a, agnīm hōtāram ṡlate vāsudhi-
tim : 6.14.2^c, agnīm hōtāram ṡlate.

[5.1.8^c, sahāśraçrṅgo vṣabhūs tādojaḥ : 7.55.7^a, sahāśraçrṅgo vṣabhāh.]

[5.1.11^d, ōhā devān havirūdyaya vaksi : 5.4.4^d, ū ca devān, &c.]

5.2.8^{bcd} (Kumāra Ātreya. or Vṛça Jana, or both ; to Agni)

hrīyāmāno āpa hī mād ūiyeh prā me devānām vṛtapā uvāca,

indro vidvān ānu hī tvā cacākṣa tēnāhām agne ānuṣiṣṭa āgām.

10.32.6^{bcd} (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhryāmānam āpagūḥham apsū prā me devānām vṛtapā uvāca,

indro vidvān ānu hī tvā cacākṣa tēnāhām agne ānuṣiṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunack, KZ. xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, rātham nā dhīraḥ svāpā atakṣam ; 1.130.6^b, rātham nā dhīraḥ
svāpā atakṣiṣuḥ.

[5.3.1^b, tvām mitrō bhavasi yāt sāmiddhaḥ : 3.5.4^a. mitrō agnīr bhavasi yāt, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hōtāram agnīm mānuṣo nī ṣedur daçasyānta (4.6.11^d, nama-
yānta) uçjaḥ çānsam ayōh.

5.3.8^b (Vasuçruta Ātreya ; to Agni)

tvām asyā vyūṣṭi deva pūrve dūtām kṛvānā ayajanta havyāñh,
samathe yād agna iyase raymām devo martair vāsuhir idhyamānah.

10.122.7^b (Citramahas Vasiṣṭha : to Agni)

tvām id asyā usāso vyūṣṭiṣu dūtām kṛvānā ayajanta mānuṣāñh,
tvām devā mahayāyāya vāvrdhur ājyam agne nirmjanto adhvarā.

5.4.2^a, havyavāl agnir ajarah patā nah : 3.2.2^c, havyavāl agnir ajarāḥ cānohitah.

5.4.2^d · 3.54.22^b ; 6.19.3^b, asmādryāk sām mīmihī ṣṛavāñsi.

5.4.3^a, viçām kavim viçpātim mānuṣtām : 3.2.10^a, viçām kavim viçpātim
mānuṣt iṣah : 6.1.8^a, viçām kavim viçpātim ṣāçvatīmām.

5.4.4^b, yatamāno raçmibhiḥ sūryasya : 1.1.3.12^b, yatamānā raçmibhiḥ sūryasya.

[5.4.4^d, ā ca devām havirādyāya vakṣi : 5.1.11^d, āhā devām, &c.]

5.4.7^{a,b} (Vasuçruta Ātreya ; to Agni)

vayām te agna ukthāir vidhema vayām havyāñh pāvaka bhadrāçooe,
asme rayim viçvāvarām sām invasme viçvāni drāviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Maitravaruṇi ; to Agni)

vayām te agne samidhā vidhema vayām daçema suṣṭutī yajatra,
vayām ghṛtēnadhvarasya hotar vayām deva haviṣā bhadrāçooe.

(Cf. 4.4.15^a, ayā te agne samidhā vidhema ; and 8.54 (Val. 6).8^a, vayām te indra stōmebhir vidhema.

5.4.8^a (Vasuçruta Ātreya ; to Agni)

asmākam agne adhvarām juṣasva sāhasaḥ sūno triṣadhasṭha havyām,
vayām deveṣu sukṛtāḥ syāma çārmaṇā nas trivāruthena pahi.

6.52.12^a (Rjicvan Bhāradvaja ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām hōtar vayunaço yaja,

cikītvām dāivyaṁ janam.]

or 6.52.12^c

7.42.5^a (Vasiṣṭha ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām juṣasva marutsu indre yaçasam kṛdhi nah,

ā nāktā barhiḥ sadatām usāsoçantā mitrāvārūṇa yajaha.

[5.4.9^d, asmākām bodhy avitā tanūnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, īlito agna ā vahēndram citrām iha priyam.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahvī ṛtasya matāra ; 9.33.5^b, yahvī ṛtasya
matārah.

5.5.7^c (Vasucṛuta Ātreya; Āpra, to Dāivya Hotāra)

vātasya pātman ṛitā dāivya hotāra mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kācyapa, or Devala Kācyapa; Āpra, to Tisro Devīḥ)
bhūrati pāvamaṇasya sārvasvatīḥ mahī,
imām no yajñām ā gaman tisro devīḥ supācāṣaḥ.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^a–10^c: 9.20.4^c, iṣām stotṛbhya ā bhara. Cf. 8.77.8^a, tēna stotṛbhya ā bhara,
and 8.93.19^c, kāya stotṛbhya ā bhara.

5.6.5^a (Vasucṛuta Ātreya; to Agni)

ā te agna ṛcā haviḥ cukrāsyā cōcīṣas pate,

sūcandra dāsma vīcāte hāvyaṇat tūbhyām huyata iṣām stotṛbhya ā bhara.]

ear refrain, 5.6.1^a–10^c; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)

ā te agna ṛcā havir hṛdā taṣṭām bhārāmasi,

tē te bhavantukṣāṇa ṛṣabhāso vacā utā.

Grassmann renders 6.16.47^a, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes haviḥ'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hṛdā taṣṭām belongs to ṛcā rather than to haviḥ, as shows hṛdā taṣṭām mantrān, 1.67.4; stōmo hṛdā taṣṭāḥ, 1.171.2; hṛdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hṛdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛṣabhāso ukṣāṇo vacā . . . avasṛtāṣa āhutaḥ, . . . hṛdā matim janayo cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyām, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pada from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, vīcvaṁ puṣyanti vūryam: 10.133.2^d, vīcvaṁ puṣyasi vūryam.

5.6.10^d (Vasucṛuta Ātreya; to Agni)

evān agnim ajuryamur gīrbhīr yajñōbhīr anuṣāk,

dādhad asmō suvīryam utā tyād ācṛvācṛyam iṣām stotṛbhya ā bhara.]

ear refrain, 5.6.1^a–10^c; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)

utā tyād ācṛvācṛyam yād indra nāhuṣṭav ā,

āgre vikṣu pradīdayat.

ear 6.46.7^a

8.31.18^b (Manu Vāivasvata; Danuptyor ācīṣaḥ)

āsad ātra suvīryam utā tyād ācṛvācṛyam,

devūnām yū in māno yūjamāna iyakṣaty abhīd āyajvano bhuvat.]

ear refrain, 8.31.15^a–18^bode

In 8.6.24 tyād in pada a is correlated properly with yād in pada b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suṁryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyād*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyād*, or Oldenberg's, SBE. xlii. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen bewitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyād* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*, see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *ṣakema vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplogy in noun composition see *viçva-vidah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546, Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat stotrē suṁryam*, under 9.20.7.

[5.7.1^d, *nṛjō nāptre sāhasvate* : 8.102.7^c, *āchā nāptre sāhasvate*.]

5.8.1^d, *dāmūnasam grhāpatim vāreṇyam* : 4.11.5^d, *dāmūnasam grhāpatim āmūram*.

5.9.3^d (*Gaya Ātreya* ; to *Agni*)

uta sma yām *çiçum yathā nāvām jāniṣṭārūṇi*,
dhartūrām mūnuṣṭānām *viçām agnīm svadhvarām*.

6.16.40^c (*Bharadvāja* ; to *Agni*)

ā yām hāste nā khādīnam *çiçum jātām nā bībhrati*,
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40^c explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiçum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya* ; to *Agni*)

utā sma *durgṛbhiyase putrō nā hvāryānam*,
purū yō dūgdhāsi vānāgne pāçūr nā yāvase.

6.2.9^b (*Bharadvāja Barhaspatya* ; to *Agni*)

tām tyā cid *ācyutāgne paçūr nā yāvase*,
dhāma ha yāt te ajara vānā vṛçānti çikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *āgne paçūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *çiçu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlii. 388.

5.9.7^b (*Gaya Ātreya* ; to *Agni*)

tām no *agne abhī nāro rayīm sahasva ā bhara*,

sā *kṣepayat sā poçayad bhūvad vājasya sātāya utāidhi pṛtū no vṛdhé.*

☞ refrain, 5.9.7^o ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyō ādbhuto datā vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utāidhi pṛtsū no vṛdhé.—Cf. 6.46.3^d, bhāva samātsu
 no vṛdhé.

[5.10.1^c, prā no rāyū pāriṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dākṣasya manhána: 5.18.2^b, svāsya dākṣasya manhána.]

[5.10.6^c, asmákasaṣ ca sūrāyaḥ: 1.97.3^b, prásmákasaṣ ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viçvā ūçās tarīṣāni.

[5.10.7^b, stutū stāvāna ū bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2^a (Sutamābhara Ātreya; to Agni)

yajñāsya ketúm prathamám puróhitam agním náras trisadhasthe sám idhire,
indreṇa deváñi saráthaṁ sá barhīṣi, sídan ní hōta yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsistha; to Agni)

yajñāsya ketúm prathamám puróhitam havīsmanta īlate saptá vājinam,
çṛvántam agním ghr̥tápr̥ṇtham ukṣāṇam pṛṇántam devám pṛṇatō
suvíryam.

[5.11.2^c, indreṇa deváñi saráthaṁ sá barhīṣi: 3.4.11^b, indreṇa deváñi saráthaṁ
 turébhiḥ; 10.15.10^b, indreṇa deváñi saráthaṁ dádhanaḥ.]

[5.11.5^d, ū pṛṇanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtām sá pāty (5.12.2^d, sapāmy) aruṣāsya vṛṣṇaḥ.

5.13.2^b, sídhrum adya divispṛçāḥ: 1.142.8^d; 2.41.20^b, sídhrām adyā divispṛçam.

5.13.5^c (Sutamābhara Ātreya; to Agni)

tvām agne vājasātamaṁ viprā vardhanti sūṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āngirasa; to Agni)

tvām çuṣmin puruhnta vājayántam ūpa bruve çatakrato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutamābhara Ātreya; to Agni)

tām adhvaréçv īlate devám martā amartyam,
yájiṣṭhaṁ mānuṣe jáne.

10.118.9^c (Uruksaya Āmahīyava; to Agni Rakṣohan)

tām tva gṛbhīr uruksāya havyavúhaṁ sám idhire,
yájiṣṭhaṁ mānuṣe jáne.

5.14.3^a (Sutambhara Ātreya; to Agni)

tām hi śacvanta īlate sruć devām ghr̥taçūta,
agnīm havyāya vólhave.]

cf. 1.45.6¹

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hi śacvanta īlate itthā viprasa ūtāye,
sabādho vajasātaye.]

cf. 7.94.5^o

[5.14.3^c, agnīm havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stómebhir viçvacarṣaṇim: 1.9.3^b, stómebhir viçvacarṣaṇe.]

5.15.4^d (Dharuṇa Āṅgīrasa; to Agni)

mátēva yád bhārase paprathānó jānam-janam dhūyase cākṣase ca,
vāyo-vayo jarase yád dādhanāḥ pári tmánā viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ū vām rajanāv adhvare vavṛtyām havyébhir indrāvaruṇa nāmobbih,]

cf. 1.153.1^b

prā vām ghr̥tāci bāhvōr dādhanāḥ pári tmánā viṣurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dādhanāḥ and dadhanā which precede the repeated páda. In 5.15.4^d the repeated páda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghr̥tāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabhiṣṭ, dhruvā. See TS. 1.1.11.2: juhū, upabhiṣṭ, dhruvāsi ghr̥tāci nāmnā, and cf. the many passages in my Vedic Concordance, beginning with ghr̥tācy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̥tāci páda is patterned after the Agni páda.

[5.16.1^d, mártāso dadhiré puráh; 1.131.1^e: 8.12.22^b, devāso dadhire puráh;
8.12.25^b, devās tvā dadhiré puráh.]

5.17.2^a (Puru Ātreya; to Agni)

āśya hí svāyaçastara āśá vidharman mányase,
tām nákam citrāçociṣaṁ mandráṁ paró manīśāyā.]

cf. 5.17.2^d

5.82.2^a (Çyāvaçva Ātreya; to Savitar)

āśya hí svāyaçastaram savitūḥ kác canā priyám,
ná minánti svarājyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *asā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām parō manīśāyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2¹, *mandrām parō manīśāyā*: 8.72.3^b, *rudrām parō*, &c.]

[5.18.2², *svāśya dākṣasya manhūnā*: 5.10.2^b, *krátvā dākṣasya manhānā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (Prayasvanta Ātreyaḥ; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sūdhanam,
yajñēṣu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (Vasūyava Ātreyaḥ; to Agni)
agne viçvebhīr ā gahi devébhīr havyádataye, ☞ 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (Bhargha Prāgātha; to Agni)
agne ā yāhy agnībhīr hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyatā haviṣmati yājīṣṭhaṁ barhīr asāde.
 10.21.1^b (Vimada Āindra, or others; to Agni)
ūgnīm ná svāvṛktībhīr hótāraṁ tvā vṛṇīmahe,
yajñūya strīṣṭābarhiṣe vi vo māde ṣṭrām pavakāçociṣaṁ vivakṣase. ☞ 3.9.8^b

7.94.6^b (Vasiṣṭha; to Indra and Agni)
tū vām girbhīr vipanyāvaḥ prāyasvanto havāmahe,
medhāsātā sanīṣyāvaḥ.

8.65.6^b (Pragātha Kuṇva; to Indra)
sūtāvantas tvā vayām prāyasvanto havāmahe,
īdām no barhīr asāde. ☞ 1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemon wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetic, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhi*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*férgō*); cf. especially *pári varj* = Avestan *pairi varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (Sasa Ātreya; to Agni)
tvām viçve sajoṣaso devāso dūtām akrata,
saparyāntas tvā kave yajñēṣu devām īlate. ☞ 1.15.7^c

5.23.3^a (Dyumnā Viçvacarṣapi Ātreya; to Agni)
viçve hí tvā sajósaso jánaso vṛktábarhiṣaḥ,
hótāraṁ sádmāsu priyāṁ vyānti vārya puru.

cf. 3.59.9^b

8.23.18^{a+b} (Viçvamanas Vaiyaçva; to Agni)
viçve hí tvā sajósaso devāso dūtām akrata,
çruṣṭi deva prathamó yajñīṣyo bhuvah.

5.21.3^d: 1.15.7^c; 6.16.7^c, yajñēṣu devām īlata.

[5.21.4^u, devām vo devayajyāḥ: 8.71.12^a, agnīm vo, &c.]

5.21.4^d, ṛtāsyā yonim āsadaḥ: 3.62.13^c; 9.8.3^c; 64.22^c, ṛtāsyā yonim āsadam.

5.22.1^d (Viçvasāman Ātreya; to Agni)
prā viçvasāmann atrivád ārcā pāvakāçociṣe,
yo adhvarēṣv īdyo hótā mandrátaṁo viçi.

8.71.11^d (Suditi Āṅgīrasa, or Purumīlha Āṅgīrasa; to Agni)
agnīm sūnūṁ sáhaso jātāvedasaṁ, danūya váryapām, cf. 1.127.1^b
dvitā yó bhūd amto mártyeṣv á hótā mandrátaṁo viçi.

The distich 5.22.1^{ed}, as a whole, transfuses the páda 4.7.1^b; 8.60.3^c, mandró yájiṣtho adhvarēṣv īdyah.

5.22.2^{abcd} (Viçvasāman Ātreya; to Agni)
ny āgnīm jātāvedasaṁ dádhdhātā devām ṛtvijam,
prā yajñā etv ānuṣág adyá devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasuyava Ātreyaḥ; to Agni)
ny āgnīm jātāvedasaṁ hotravāhaṁ yáviṣṭhyam,
dádhdhātā devām ṛtvijam.
prā yajñā etv ānuṣág adyá devávyacastamaḥ,
strīṇitā barhír āsāde.

5.26.7, 8 seems to me an extension of 5.22.2; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñāsyā devām ṛtvijam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devām mártāsa ūtāye; 1.144.5^b, devām mártāsa ūtāye havāmahe.

[5.22.4^{de}, stómair vardhanty átrayo gīrbhīḥ çumbhanty átrayaḥ: 5.39.5^{de}, gīro vardhanty átrayo gīraḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, gīraḥ çumbhanti pūrvāthā.

5.23.2^b: 5.9.7^b, rayīm sahasva á bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajósasaḥ; 5.21.3^a, tvām viçve sajósasaḥ.

5.23.3^b: 5.35.6^c; 8.5.17^a; 6.37^b, jánaso vṛktábarhiṣaḥ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sá hí śma viçvacarṣaṇir abhīmāti sáho dadhé,
 ágna eṣú kṣáyeev á reván naḥ çukra dīdīhi dyumát pávaka dīdīhi.

6.48.7^{de} (Çamyu Bārhaspatya; to Agni)

brhādbhir agne arcibhiḥ çukreṇa deva çociśā,
 bharādvāje samidhānō yaviṣṭhya reván naḥ çukra dīdīhi dyumát pávaka
 dīdīhi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4^d (Vasnyava Ātreyaḥ; to Agni)

agnir devēsu rājaty agnir mārteṣv āviçān,
 agnir no havyavāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva; to Agni)

yāsmād réjanta kṛṣṭáyaç carkṣtyāni kṛṇvatāḥ,
 sahasrasām medhásātav iva tmānāgnīm dhībhiḥ saparyata.

5.25.5^a, agnis tuviçravastamam: 3.11.6^c, agnis tuviçravastamaḥ.

5.25.6^d: 1.11.2^d, jētāram āparājitam.

[5.25.8^b, grāveocyate brhāt: 10.64.15^c; 100.8^c, grāvā yātra madhusúḍ ucyāte
 brhāt.]

5.25.9^c (Vasnyava Ātreyaḥ; to Agni)

evān agnīm vasnyávah sahasānām vavandima,
 sá no viçvā áti dvīṣaḥ pārṣan nāvōva sukrātuḥ.

6.61.9^a (Bharadvāja; to Sarasvatī)

sá no viçvā áti dvīṣaḥ svāsīr anyā řtāvari,
 ātanu āheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schlar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first páda of our stanza is to be joined to the preceding stanza (8): yāyā anantō āhrutās tvesaç carīṣṇúr arṇavāḥ, āmaç cārati rōruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the řta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated páda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, parṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasnyava Ātreyaḥ; to Agni)

agne pávaka rocīśā mandráyā deva jihváyā,
 á deván vakṣi yáksi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sá no mandrábhir adhvaré jihvábhir yajā mahāh.
 á devān vakṣi yákṣi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 ágne ghṛtāsya dhṛtibhis tēpānó deva pociṣa,
 á devān vakṣi yákṣi ca.

8.60.19^b

Cf. 2.36.4^a, á vakṣi devān ihá vipra yákṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 tám tvā ghṛtasnav imāhe citrabhāno sardḍḥcam,
 devān á vitāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 tám tvā dutám kṛṇmahe yaçástamañ devān á vitāye vaha,
 víçvā sūno sahaso martabhójanā rúsva tát yát tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 ágne víçvebhir á gahi devébhir havyádātaye,
 hótārañ tvā vṛṇmahe.

5.20.3^a

5.51.1^c (Svastyātreya Ātreya ; to Viçve Devāh, here Agni)
 ágne sutāsya pītāye víçvāir úmebhir á gahi,
 devébhir havyádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hótārañ tvā vṛṇmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yájamānāya sunvaté ágne suvīryaṁ vaha,
 devāir á satsi barhīsi.

1.12.4^c

8.14.3^b (Goṣṭkin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
 dhenūṣ ta indra sūñta yájamānāya sunvaté,
 gām açvañ pipyúṣi duhe.

8.17.10^c (Irimbiṭhi Kāṇva ; to Indra)
 dirghás te astv añkuçó yénā vásu prayāchasi,
 yájamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
 grūvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,
 yájamānāya sunvaté.

Cf. yájamānāya sunvaté under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c ; 8.44.14^c, devāir á satsi barhīsi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abod}, ny agnīm jatāvedasam, dādhatā devām ṛtvijam, prā
yajñā etv ānuśág adyā devāvyacastamah.

5.26.9^c: 1.39.5^c, devāsah sāvaya viçā.

[5.27.1^c, trāivṛṣṇo agne daçābhiḥ sahasrāiḥ: 8.1.33^b, āsaṅgo agne, &c.]

5.28.6^b (Viçvavāra Ātreya; to Agni)

ā juhota duvasyātāgnīm prayaty ādhvaré,
vṛṇidhvām havyavāhanam.

8.71.12^b (Suditi Āṅgīrasa, and Purumīḷha Āṅgīrasa; to Agni)

agnīm vo devayajyāya gñīm prayaty ādhvaré, cf. 5.21.4^a
agnīm dhiṣu prathamām agnīm ārvaty agnīm kṣāitrāya sādhasa.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words
śchā nah giro yantu, to wit: '(May our songs go) for you to Agni with our divine worship;
to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds;
to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7;
8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable
interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf.
agne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyū dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya: 5.30.11^c, puramdarāḥ papivān indro
asya.]

5.29.10^d (Gauriviti Çaktya; to Indra)

prānyac cakrām avṛṇaḥ sūryasya kutsāyānyād vārivo yātave 'kaḥ,
anāso dāsyūn amṛṇo vadhēna nī duryoṇā āvṛṇaḥ mṛdhrāvācaḥ.

5.32.8^d (Gatu Ātreya; to Indra)

tyām cid ārṇam madhupām çāyanam asinvām vavrām māhy údad ugrāḥ,
apādam atrām mahatā vadhēna nī duryoṇā āvṛṇaḥ mṛdhrāvācam.

Cf. for 5.29.10. Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten,
p. 325. For 5.32.8. Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāiḥ: see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhrū Ātreya; to Indra)

yujam hī mām ākrthā úd id indra çiro dāsāsya nāmucer mathāyān,
açmānām cit svaryām vartamānām prā cakriyeva rōdasi marūdhhyaḥ.

6.20.6^b (Bharadvāja; to Indra)

prā çyenō nā madirām añçum asmai çiro dāsāsya nāmucer mathāyān,
prīvan nāmīm sāpyām sasāntām prnāg rāyā sām iṣā sām svasti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the
repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namī Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmaṇas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sauser Stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two disticha is bridged successfully by supplying mathāyan in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivāṇ indro asya: 5.29.3^d, āhann ahiṁ papivāṇ indro asya.]

5.30.13^d (Babhrū Ātreya; to Indra)

supēcaśaṁ māva srjanty āstāṁ gāvāṁ sahāsrāi ruçāmāso agne.

tivṛiṇ indram amamanduh sutāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīrēṇa na urūṇāmatrin prēso yandhi sutapāvan vājān.

sthā u sū urdhvā ntī āriṣaṇyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntīyāṁ rātryām, ÇÇ. 2.6.3; or Sk. prabhātīyāṁ çarvaryām; or Prākṛit (Māhār.) pakhāye rayāṇe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yaska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prūcodayat sudughā vavrē antāḥ: 4.1.13^c, āçmavrajāḥ sudughā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtām āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāṇi vocaṁ prā nūtanā maghavan yā cakārtha,

çaktivo yād vibhārā rōdasi ubhé jāyann apō mánave dūnucitraḥ.

7.98.5^{ab} (Vasiṣṭha; to Indra)

préndrasya vocam̐ prathamá kṛtáni prá nūtaná maghávā yá cakāra,
yadéd ádevitr ásaḥiṣṭa mayá áthābhavat kévalaḥ sómo asya.

The order of the words (vocam̐) rather favours the priority of 5.31.6; cf. *Indogermanische Forschungen*, xxxi. 157. See also the closely related distich 10.112.8^{ab}, *prá ta indra pūrvyāni prá nūnám viryā vocam̐ prathamá kṛtáni*, and the páda 5.29.13^b, *viryā maghavan yá cakārtha*. For 5.31.6^a cf. 2.20.7; 4.28.1, &c.

5.31.11^c, *bhārac cakráṃ étaçaḥ sám riṇāti*: 1.121.13^b, *bhārac cakráṃ étaço náyám indra*.

5.31.11^d, *puró dádhāt sanīṣyati krátum naḥ*: 4.20.3^b, *puró dádhāt sanīṣyasi krátum naḥ*.

[5.32.5^b, *amarinápo vidád id asya márma*: 3.32.4^d, *amarmápo mányamánasya márma*.]

5.32.7^d (Gātu Ātreya; to Indra)

úd yád indro mahaté danavāya vādhar yámiṣṭa sáho ápratitām.
yád im̐ vájrasya prábhṛtau dadúbha viçvasya jantór adhamám cakāra.

7.104.16^d (Vasiṣṭha; to Indra)

yó náyatum̐ yítudhánéty áha yó va rakṣáḥ çúcir asmíty áha,
indras tani hantu mahatá vadhéna viçvasya jantór adhamás padiṣṭa.

5.32.8^d, *ní duryoná ávṛṇāḥ mṛdhrāvācam*: 5.29.10^d, *ní duryoná ávṛṇāḥ mṛdhrāvāçaḥ*.

5.33.5^a (Sanivarāṇa Prājāpatya; to Indra)

vayám té ta indra yé ca nárah çárdho jajñánā yātāc ca ráthāḥ,
ásmāñ jagamíyd ahiçusma sátvā bhāgo ná hávyaḥ prábhṛthéṣu cāruḥ.

7.30.4^a (Vasiṣṭha Maitravaruṇi; to Indra)

vayám té ta indra yé ca deva stāvanta çūra dádato maghāni,
yāçā súribhya upamāni vāruthām svābhūvo jaranām aṇavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated páda. We may render 5.33.5: 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab}: 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, *vi daçuṣe bhajati sūnāraṃ vasu*: 1.40.4ⁿ, *yó vāgháte dádati sūnāraṃ vásu*.

5.35.1^{a+c} (Prabhūvasu Āṅgīrasa; to Indra)

yás te sádhiṣṭhó 'vase indra krátuḥ tām á bhāra,
asmábhyām carṣanísāham̐ sūnīm vājeṣu duṣṭāram.

8.53(Val.5).7^a (Medhya Kāṇva; to Indra)

yás te sádhiṣṭhó 'vase té syāma bhāreṣu te.
vayám hótrābhīr utá devāhótibhiḥ sasavāñso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgni āvasā gatam asmābhyam carṣaṇisahā,
 mā no duhçāṇsa çata.]

ear 1.2.3.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53 (Val. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlichten sein, durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee!' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prahūvasu Āṅgīrasa : to Indra)
 yād indra te cātasro yāc chūra sānti tisrāḥ,
 yād vā pāñca kṣitīnām āvas tāt sū na ā bhara.

6.46.7^c (Çaṇhy Bārhaspatya ; to Indra)
 yād indra nāhuṣṭav āñ, ōjo nṛmām ca kṛtīṣu,
 yād vā pāñca kṣitīnām dyumnām ā bhara satrī viçvāni pūṇṣya.

ear 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnām ā bhara occurs at the end of 8.19.15, and seems to have been added to yād vā pāñca kṣitīnām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. — — — —, or — — — — ; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitīnām as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vṛṣantamasya hūmahe.

[5.35.4^c, svākṣatram te dhṛṣān mānaḥ : 1.54.3^b, svākṣatram yasya dhṛṣatō dhṛṣān mānaḥ.]

[5.35.5^a, tvām tām indra mārtyam : 10.171.3^a, tvām tyām indra mārtyam.]

Cf. 1.131.4^a.

5.35.6^{ab+d} (Prahūvasu Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,
 ugrām pūrvīṣu pūrvyām hāvante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)
 tvām id vṛtrahantama jánāso vṛktābarhiṣaḥ,
 hāvante vājasātaye.

8.34.4^b (Nīpatīthi Kāṇva ; to Indra)
 ā tva kāṇva ihāvase hāvante vājasātaye,
 divō amūṣya çāsato divām yayā divāvaso.]

ear refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
 indrā nū pūṣāṇā vayām śakhyāya svastāye,
 huvēma vājasātaye.

or 4.31.11^b

8.9.13^b (Çaḥakarna Kavya ; to Aṣvins)
 yād adyūcvināv ahām huvēya vājasātaye,
 yāt prtsū turvāṇe sāhas tāt chrēṣṭham aṣvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich starken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vielen [geschöpfen]', following Śāyana, bahviṣu prajāsu. Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but Ibid. 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājiṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 5.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhavaṣu Āṅgīrasa ; to Indra)
 asmūkam indra duṣṭarām puroyāvānam ājiṣu,
 sayūvānam dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uṣanas Kavya ; to Agni)
 tām marjayanta sukrātuṁ puroyāvānam ājiṣu,
 svōṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājayanto rāthā ivā, 8.3.15; 9.67.17; and, for the repeated pāda, bhujuṁ vājeṣu pūrvyam, 8.22.2; 46.20

5.37.1^d: 4.25.4^c, yā indraya sunāvāmēty ūha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyat kṣēma abhi yōge bhavāty ubhé vftau samyati sām jayati,
 priyāḥ sūrye priyō agnā bhavāti yā indraya sūtāsomo dādācat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 ā tām bhaja sāucravasēṣv agna ukthā-uktha ā bhaja ṣasyāmāne,
 priyāḥ sūrye priyō agnā bhavāty uj jatēna bhinādat uj jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāc ca gmāc ca rājathāḥ: 1.25.20^b, divāc ca gmāc ca rājasi.

[5.39.3^d, ā vījam darṣi sātāye: 9.68.7^d, nrbhir yatō vījam ā darṣi sātāye.]

[5.39.4^a, mānhiṣṭham vo maghōnām: 8.1.30^b, mānhiṣṭhāso maghōnām.]

5.39.5^b: 1.10.5^a, ukthām indraya ṣānsyam.

[5.39.5^d, giro vardhanty ātrayo girāḥ cumbhanty ātrayaḥ: 5.22.4^d, stōmāir vardhanty ātrayo girbhīḥ cumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma ; to Indra)

ā yāhy ādribhiḥ sutām sōmam somapate piba,
vṛṣann indra vṛṣabhir vṛtrahantama,

or refrain, 5.40.1^{a-3}^c

8.21.3^c (Sobhari Kaṇva ; to Indra)

ā yāhimā indavō 'ṣvapate gōpata ūrvarāpate,
sōmam somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma ; to Indra)

vṛṣā grāvā vṛṣā mado vṛṣā sōmo ayām sutāḥ,
vṛṣann indra vṛṣabhir vṛtrahantama,

or refrain, 5.40.1^{a-3}^c

vṛṣā tvā vṛṣaṇām huve vājriḥ citrābhir ūtibhiḥ,
vṛṣann indra vṛṣabhir vṛtrahantama,

or refrain, 5.40.1^{a-3}^c

8.13.32^{ab}, 33^{ab} (Nārada Kaṇva ; to Indra)

vṛṣā grāvā vṛṣā mado vṛṣā sōmo ayām sutāḥ,
vṛṣā yajñō yām invasi vṛṣā hāvaḥ.

vṛṣā tvā vṛṣaṇām huve vājriḥ citrābhir ūtibhiḥ,
vāvāntha hī prātiṣṭutīm vṛṣā hāvaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31-33 the words vṛṣā hāvaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, *Prolegomena*, pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayām sutāḥ, 8.94.4*, for the second of the repeated pādas.

[5.40.4^c, yuktvá hāribhyām ūpa yāsad arvān: 1.177.1^d, yuktvá hāri vṛṣaṇā yāhy arvān.]

5.40.5^b, 9^b, tāmasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró vāruṇo aryamāyūr indra ṛbhukṣā marūto juṣanta: 1.162.1^{ab}.
mā no mitró vāruṇo aryamāyūr indra ṛbhukṣā marūto pári khyan.

5.41.6^a (Atri Bhāuma ; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayūjam kṛṇudhvām prā devām vipraīm panitāram arkāiḥ,
iṣudhyāva ṛtasāpaḥ pūramdhīr vāsvis no ātra pātnir ā dhiyē dhuḥ.

10.64.7^a (Gaya Plāta ; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayūjam pūramdhīm stómāiḥ kṛṇudhvām sakhyāya
pūṣānam,

té hī devāsya savitūḥ sāvīmani krátum śacante sacitāḥ śacetasaḥ.

We may render 5.41.6 : 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, *Ved. Stud.* i. 195, 199; Ludwig, *Ueber Methode*, p. 64. The translation is certain, except as to the word iṣudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, *RV. Noten*, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce poṣyāvato nṛṇ vāstoṣ pātiṃ tvāṣṭaram rāraṇaḥ,
dhānyā sajōṣa dhiṣāṇa nāmobhir vānaspātīn ṣadhi rāyā ēṣe.

5.42.16^b (The same)

prāiṣā stōmaḥ pṛthivīm antāriksam vānaspātīn ṣadhi rāyā aṣyāḥ,
devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.

cf. 5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170; Hillebrandt, *Ved. Myth.* i. 180, §17; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, gr̥ṇtē agnir etārī nā ṣṇāiḥ: 6.12.4^a, sāmākebhīr etārī nā ṣṇāiḥ
(agnī ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dāṣema nāmasā sudānūn evayā marūto āchoktau prācravaṣo marūto
āchoktau,
mā nō 'hir budhnyō riṣē dhād asmākaṃ bhūd upamātivāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā nō 'hir budhnyō riṣē dhān mā yajñō asya sridhad ṛtāyōḥ.

For 5.41.16 cf. Bergaigne, *J.A.* xiii (1888). 139.

[5.42.3^d, candrāṇī devāḥ savitā suvāti: 7.40.1^c, yād adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātīn ṣadhi rāyā aṣyāḥ: 5.41.8^d, vānaspātīn ṣadhi rāyā ēṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmaḥ pṛthivīm antāriksam vānaspātīn ṣadhi rāyā aṣyāḥ, cf. 5.41.8^d
devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.

5.43.15^{cd} (The same)

brhād vāyo brhatō tūbhyam agne dhiyajūro mithunāsah sacanta,
devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhē syāma.

Only one pāda: cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

: 5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvina) =

5.77.5 (Avasyū Ātreya ; to Aṣvins)

sām aṣvīnor āvasā nūtanena mayobhūvā supṛāṇīti gamema,
ā no rayīñ vahatam ōtā vīrān ā viṇvāny amṛtā sūbhagāni.

Note that 5.43.11^a = 5.76.4^a.

5.43.10^d (Atri Bhāuma ; to Viṣve Devāḥ)

ā nāmabhir marūto vakṣi viṇvān ā rupēbhir jatavedo huvanāḥ,
yajñān giro jaritūḥ suṣṭutīm ca viṣve ganta maruto viṇva ūti.

10.35.13^a (Luṣa Dhānaka ; to Viṣve Devāḥ)

viṣve adyā marūto viṇva ūti viṣve bhavantv agnāyaḥ sāmiddhāḥ,
viṣve no devā āvasā gamantu, viṣvam astu drāviṇām vājo asmē.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṇva ūti in 5.43.10^d is to be changed to viṇvā ūti, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted; cf. also 7.57.7^a, ā stutāso maruto viṇva ūti. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its pāda c (with one of four viṇva, substituted for upa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṣve Devāḥ)

ā no divō bṛhatāḥ pārvatād ā sārāsvatī yajatā gantu yajñām.
havam devī juṣaṣāṇā gṛhṭāci cagmām no vācam uṇatī cṛnotu.

5.76.4^c (Atri Bhāuma ; to Aṣvins)

idām hī vām pradīvi sthānam ōka imē gṛhā aṣvinedam duronām,
ā no divō bṛhatāḥ pārvatād ādbhyō yātam iṣam ūrjanī vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd}: 5.42.16^{cd}, devō-devaḥ suhāvo bhntu māhyam mā no matā pṛthivī dur-
matāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, tāvāhām asmi sakhyē nyōkah.

5.45.4^b (Sadapṛṇa Ātreya : to Viṣve Devāḥ)

sūktēbhir vo vācobhir devājusṭāir indrā nv agnī āvase huvādhyāi,
ukthēbhir hī sma kavāyaḥ suyajñā avivāsanto maruto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)

okivānsā sūtē sācān ācva sāpti ivūdane,
indrā nv agnī āvasehā vajrīṇā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hierher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehā = āvasa ihā, with double sandhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Śaḍāpṛṣṭa Ātreya ; to Viṣve Devāḥ)

ā sūryo aruhas ohukrām ārpō 'yukta yād dharito vitāpṛṣṭhāḥ,
udnā nā nāvam anayanta dhīra aṣṇvatīr āpo arvāg atīṣṭhan.

7.60.4^b (Vasiṣṭha ; to Mitra and Varuṇa)

[or 4.45.2^a

ūd vām pṛkṣāso mādhumanto aethur, ā sūryo aruhas ohukrām ārpāḥ,
yāsmā ādityā ādhvano rādanti, mitrō aryamā varuṇaḥ sajōṣaḥ.] or 1.186.2^b

See under 4.45.2^a.

5.46.3^a (Pratikṣatra Ātreya ; to Viṣve Devāḥ)

indrāgnī mitrāvaruṇādītim svāḥ pṛthivīm dyāṁ marūtāḥ pārvatāṁ apāḥ,
huvē viṣṇuḥ pūṣāṇaḥ brāhmaṇas pātim bhāgaḥ nū cānsam savitāram ūtāye.

7.44.1^c (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamām aṣvinoṣāsam agnīm sāmiddham bhāgam
ūtāye huve,

indraḥ viṣṇuḥ pūṣāṇaḥ brāhmaṇas pātim, ādityāṁ dyāvāpṛthivī
apāḥ svāḥ.] or 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1 : see under 7.44.1. The cadence, pūṣāṇaḥ brāhmaṇas pātim in 5.46.3^a, also at 7.41.1^a ; the cadence, marūtāḥ pārvatāṁ apāḥ in 5.46.3^b, also at 10.36.1^a. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^a (Pratikṣatra Ātreya ; Devapatnīstavaḥ)

utā gnā vyantu devāpatnīr indrāṇy agnāy aṣvīnī rāt,
ā rōdasi varuṇānī ṛṇotu vyantu devīr yā ṛtūr jāninām.

7.34.22^b (Vasiṣṭha ; to Viṣve Devāḥ)

tā no rāsan rātīṣṭāso vāsūny ā rōdasi varuṇānī ṛṇotu,
vārūtribhiḥ suṣaraṇō no astu tvāṣṭā sudātro vī dadhatu rāyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devāpatnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of rōdasi see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^a : 5.26.4^c, devūbhir havyādātaye.

[5.51.2^b, sātyadharmāṇo adhvarām : 1.12.7^b, sātyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Agni)

viprebhir vipra santya prātaryāvabhir ā gahi,
devébhiḥ sōmapītaye.

8.38.7^a (Manu Vāivasvata ; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataṁ devébhir jenyāvasū,
indrāgni sōmapītaye.

Translate 5.51.3 : 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma !' And 8.38.7 : 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sōmapītaye, seems stretched secondarily into two : devébhir [jenyāvasū, indrāgni] sōmapītaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
vāyav ā yāhi vītāye juṣṇāno havyādātaye,
pibā sutāsyañdhaso abhi prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
āgna ā yāhi vītāye gṛṇāno havyādātaye,
nī hōta satsi barhiṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
prā vītrayā ūcayo dadrire vām adhvaryubhir mādhumantaḥ sutāsah,
vāha vāyo niyūto yāhy āchā pibā sutāsyañdhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhi prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg. ProL., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas

5.51.8^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣān sōmānām (5.51.6^b, sutānām) pītīm
arhataḥ ; 1.134.6^c, sutānām pītīm arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
sutā indrāya vāyāve sōmāso dādhyāçirah,
nimnām nā yanti sīndhavo 'bhī prāyaḥ.

cf. 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
sutā indrāya vāyāve vāruṇāya marūdbhyaḥ,
sōmā arçanti viṣṇave.

9.34.2^{abc} (The same)
sutā indrāya vāyāve vāruṇāya marūdbhyaḥ,
sōmo arçati viṣṇave.

9.65.20^{abc} (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
apsā indrāya vāyāve vāruṇāya marūdbhyaḥ,
sōmo arçati viṣṇave.

The pāda, vāruṇāya marūdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsā indrāya vāruṇāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sōmāso dādhyāçirah.

5.51.8^b : 1.44.14^d, aṣvibhyaṁ uśāsā sajūḥ.

5.51.8^c—10^c, ā yāhy agne atrivāt autē raṇa.

5.52.4^b (Çyavaçva Ātreya ; to Maruts)
marūtsu vo dadhimahi stōman yajñām ca dhr̥ṣṇuyā,
viṣve yé mānuṣa yugā pānti mātṛyaṁ riṣāḥ.

cf. 1.4.2.2^b

6.16.22^b (Bharadvāja ; to Agni)prā vaḥ sakhāyo agnāye stómaṁ yajñám ca dhṛṣṇuyá,
āra gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'āra gāya : für arcata gāyata'. (Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'). The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d : 1.42.2^b ; 5.67.3^d. pānti mārtyam riṣāḥ.[5.53.10^b. tveṣām gaṇām mārutaṁ nāvyaśnām : 5.58.1^b. stuṣe gaṇām, &c.]5.53.16^b (Çyāvaçva Ātreya ; to Maruts)stulhi bhojān stuvātō asya yūmani rāpaṁ gāvo ná yāvase,
yatāḥ pūrvān iva sāklīnṛ ānu hvaya girā gṛñhi kāmīnaḥ.10.25.1^d (Vimada Aindra, or others ; to Soma)

bhadrām no āpi vātaya máno dākṣam utā krátum,]

cf 10.20.1

ādhā te sakhyē āndhaso ví vo máde rāpaṁ gāvo ná yāvase vívakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Of the pāda, gāvo ná yāvasev ā. under 1.91.13^b.

5.54.11^d (Çyāvaçva Ātreya ; to Maruts)

anṣeṣu va ṛṣṭāyaḥ patsū khadāyo vāksassu rukmā maruto rāthe çubhah,]

cf. 1.64.4^b

agnibhrājaso vidyūto gābhastyoḥ çiprāḥ çirṣāsu vītataḥ hiraṇyáyīḥ.

8.7.25^b (Punarvatsa Kāṇva ; to Maruts)

vidyūddhastā abhidyavaḥ çiprāḥ çirṣān hiraṇyáyīḥ,

çubhrā vy āñjata çriyé.

5.54.11^d and 8.7.25^b paraphrase one another, in deference to their respective metrical needs ; incidentally the phrase çiprāḥ çirṣāsu in 5.54.11 is replaced by çiprāḥ çirṣān in 8.7.25. Since the Maruts, collectively, have many heads, the word çirṣāsu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çiprāḥ see Max Müller, SBE. xxxii. 301 ; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4 ; 166.9.10 ; 7.56.13.

5.55.1^d—9^d, çubhām yātām ānu rāthā avṛtsata.[5.55.3^c. virokīṇaḥ sūryasyeva raçmāyaḥ : 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyavāçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭānāsmābhyāṁ çārma bahulām vi yantana,
ādhi stotrāsyā sakhyāsya gātana çūbham yatām ānu rāthā avṛtsata,

œ refrain, 5.55.1^{d-9^d}

6.51.5^d (Rjicvan Bhāradvāja ; to Viçve Devah)

dyāuṣ pīṭaḥ pīṭhivi mātār ādhruḡ āgne bhrātār vaśavo mṛlātā naḥ,
viçva adityā adite sajōṣā asmābhyāṁ çārma bahulām vi yanta.

10.78.8^c (Syūmaracmi Bhārgava : to Maruts)

subhagān no devah kṛṇutā surātnān asmān stotṛṇ maruto vāvṛdhānāḥ,
ādhi stotrāsyā sakhyāsya gāta sanād dhi vo ratnadhéyāni santi.

Autrecht, in the Preface to his second edition of the Rig Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhruḡ in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭāna in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayanī syāma pātayo rayīṇām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād ādhi.

5.56.4^d : 1.37.11^c, prā cyavayanti yimabhiḥ.

5.56.6^a, yuñgdhvām hy āruṣṭ rāthe : 1.14.12^a, yuḡsvū hy āruṣṭ rāthe.

5.56.6^{cd}, yuñgdhvām hāri ajirā dhuri volhave vāhiṣṭhā dhuri volhave : 1.134.3^{bc},
vāyū rāthe ajirā dhuri volhave vāhiṣṭhā dhuri volhave.

5.57.7^d, bhakṣīyā vó 'vaso dāivyasya : 4.21.10^d, bhakṣīya tó 'vaso dāivyasya.

5.57.8 = 5.58.8 (Çyavāçva Ātreya ; to Maruts)

hayé náro marúto mṛlātā naś tūvimaghāso ámrta ītajñāḥ,
sátyaçrutah kāvayo yúvāno bṛhadgirayo bṛhād ukṣāmāṇāḥ.

[5.58.1^b, stuṣé gaṇām mūrutaṁ návyasīnām : 5.53.10^b : tveṣām gaṇām, &c.]

5.61.19^c, párvateṣv āpaçritah : 1.84.14^b, párvateṣv āpaçritam.

5.64.1^a, váruṇam vo riçādasam : 1.2.7^b, váruṇam ca riçādasam.

5.64.2^d : 1.127.10^c, viçvasu kṣāsu jóguve.

5.65.2^{b+d} (Ratahavya Ātreya ; to Mitra and Varuṇa)

tā hí çréṣṭhavarcasā rájānā dirghaçrúttamā,

tā sátpatī řtāvřdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vāriṣṭhākṣatrā urucākṣasā nárá rájānā dirghaçrúttamā,

tā bahutā na dānsānā ratharyataḥ çākām sūryasya raçmibhiḥ, œ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hi satyá ṛtasṛpṣa ṛtāvāno jāne-jane,
 sunithāsah sudānavo ṛñhōc cid urucākrayah.]

☞ 5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^o, ṣarman syāma tāva saprāthastame.]

[5.65.5^c, anehāsas tvotāyah: 8.47.1^a–18^c, anehāso va utāyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tā vām eṣe rāthānām urvīm gavyūtim eṣām,
 rātahavyasya suṣṭutim dadhṛk stómair manāmahe.

5.86.4^a (Atri Bhauma; to Indra and Agni)
 tā vām eṣe rāthānām ṛndragnī havāmahe,
 ṛpāti turāsyā rādhaso vidvānsa girvanastama.

☞ 5.86.4^b

☞ 5.86.4^c

There is no difficulty in 5.86.4, whether we render *eṣe* by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as *gavām eṣe* 10.48.9, or *ṛtāyā eṣe*, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them; —beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Sohar hineinlet auf die weite Flur und zu des Opfrer's Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (*sunvato rāthah*, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketúnā jánānām: 1.191.4^c, ní ketāvo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)
 bāḥ itthī deva niṣkrām āditya yajatām brhāt,
 várūna mītrāryaman vārṣiṣṭham kṣatram āpathe.

8.67.4^b (Matsya Saṁmāda, or others; to Ādityas)
 ṛmāhi vo mahatām āvo, várūna mītrāryaman,
 ṛvāṁsy ā vṛṇmahe.]

☞ 8.47.1^a

☞ 8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viṣve Devah)

tād dhī vayām vṛṇmāhe várūna mītrāryaman,
 yénā nīr ānhaso yuyām pāthā nethā ca mārtyam āti dvīṣah.

Cf. várūno mītró aryamā, under 1.26.4^b; and the two pádas 7.59.1^o, tasmā agne várūna mītrāryaman (note enclitic agne), and 8.19.35^o, vayām té vo várūna mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)
 ā yád yónim hiraṇyáyam várūna mītra sádathah,
 dhartāra carapinām, yantām sumnām riçadasa.

☞ 1.17.2^c

9.64.20^a (Kaçyapa Marica ; to Soma Pavamāna)
 á yád yónim hiraṇyáyaṃ açúr ṛtasya sídati,
 jáhāty āpracetasah.

5.67.2^c : 1.17.2^c, dhartāra carṣaṇinām.

5.67.3^b : 1.26.4^b ; 4.1.1^b ; 4.55.10^b ; 8.18.3^b ; 28.2^a ; 83.2¹ ; 10.126.3^b-7^b, várūṇo
 mitró aryaṃá.

5.67.3^d : 1.41.2^b ; 5.52.4^d, pānti mārtyaṃ riṣāḥ.

5.67.4^b, ṛtāvāno jāne-jane : 5.65.2^d, ṛtāvānā jāne-jane

5.67.4^d (Yajata Atreya ; to Mitra and Varuṇa with Aryaman)

té hi satyá ṛtasṛṣṭa ṛtāvāno jāne-jane,
 sunithásah sudánavo 'nhóç cid urucákrayah.

see 5.65.2^d

8.18.5^c (Irimbiṭhi Kaṇva ; to Ādityas)
 té hi putráso áditer vidúr dvēṣānsi yótave,
 añhóç cid urucákrayo 'nehásah.

Īāda 8.8.15^c is clearly composite : añhásah is cadence in 8.45.11^a ; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)
 prātár devīm áditiṃ johavimi madhyāṃdina úditā súryasya,
 rayé mitrávaruṇā sarvátátēle tokāya tánayāya çám yóḥ.

5.76.3^b (Atri Bhāuma ; to Açvins)
 utā yātaṃ saṃgavé prātár áhno madhyāṃdina úditā súryasya,
 díva náktam ávasā çāntamena nádānīm pītír açviná tatāna.

For sarvátátā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bāhuvrka Ātreya ; to Mitra and Varuṇa)
 á no gantaṃ riçādasā várūṇa mítra barháṇa,
 ūpemaṃ cārum adhvarám.

8.8.17^a (Sadhvaṇsa Kaṇva ; to Açvins)
 á no gantaṃ riçādasemaṃ stómaṃ purubhuja,
 kṛtām naḥ suçríyo nareṃá dátam abhiṣṭaye.

5.71.2^c (Bāhuvrka Ātreya ; to Mitra and Varuṇa)
 víçvasya hí pracetasā várūṇa mítra rájathah,
 içaná pipyataṃ dhíyah.

7.94.2^c (Vasiṣṭha ; to Indra and Agni)
 içñutām jaritúr hávam, índragñi vānataṃ girāḥ,
 içaná pipyataṃ dhíyah.

see 7.94.2^a

9.19.2^c (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna, here
Indra and Soma)

yuvām hi sthāh svarpati indraç ca soma gópati,
içanā pipyatañ dhīyaḥ.

5.71.3^a, ūpa naḥ sutām ā gatam: 1.16.4^a; 3.42.1^a, ūpa naḥ sutām ā gahi.

5.71.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

ūpa naḥ sutām ā gatañ, vāruṇa mitra dācūṣaḥ,
asyā sómasya pītāye.]

cf 1.16.4^a

cf 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām āvo, vāruṇa mitra dācūṣe,
yām aditya abhi druho rākṣathā nóm aghām naçad
suntāyo va utāyah.]

cf 8.47.1^a

aneháso va utāyah
cf refrain, 8.47.1^{of} ff.

5.71.3^c: 1.22.1^c; 2.3.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyā sómasya
pītāye.

5.72.1^c–3^c, ní barhiṣi sadatām (3^c, sadatām) somapītāye.

5.72.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

mitrāç ca no vāruṇaç ca juçéthām yajñām iṣṭāye,
ní barhiṣi sadatām sómapiṭāye.]

cf refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vajinivaso juçéthām yajñām iṣṭāye,
hañsūv iva patatām ū sutūñ ūpa.]

cf refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvaçva Ātreya; to Indra and Agni)

juçéthām yajñām iṣṭāye sutām sómam sadhastuti,
indrāgni ā gatañ narā.

5.73.1^d (Paura Ātreya; to Açvins)

yád adyā sthāh parāvāti yád arvāvāty açvinā,
yád vā purú purubhuja yád antárikṣa ā gatam.

8.97.5^d (Rebha Kaçyapa; to Indra)

yád vāsi rocané divāḥ samudrásyūdhi viṣṭāpi,
yát púrthive sadane vṛtrahantama yád antárikṣa ā gahi.

cf 8.34.13^b

cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çhakrási parāvāti yád
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Paura Ātreya; to Açvins)

ihā tyā purubhūtāmā purú dānsāñsi bíbhratā.
varasyā yāmy ádhrigñ huvé tuviṣṭāmā bhujé.

8.22.3^a (Sobhari Kaṇva; to Açvins)

ihā tyā purubhūtāmā devā námobhir açvinā,
arvacínā sv ávase karāmahe, gāntārā dācūso gṛhām.]

cf c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakráṁ ráthasya yemathuh.

5.73.5^a (Paura Ātreya; to Aṇvins)

á yád vām sūryá rátham tíṣṭhad raghuṣyádam sádā,
pári vām aruṣá váyo ghrná varanta átāpah.

8.8.10^a (Sadhvaṁsa Kāṇva; to Aṇvins)

á yád vām yóṣaṇá rátham átiṣṭhad vajinivasu,
viṇvany aṇvinā yuvám prá dhítāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imá bráhmāṇi vārdhana: 8.62.4^b, indra bráhmāṇi vārdhana.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kárhi cic chuṣrūyátām imám hávam,
vásavī ū sū vām bhūjah pñicānti sū vām pñcah.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kárhi kárhi cic chuṣrūyátām imám hávam,
íanti śád bhūtu vām ávah.]

☞ refrain. 8.73.1^c–18^c

5.75.1^c–9^c, mádhvī máma ṣrutam hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī; 8.87.5^c, dusrā hiraṇyavartanī ṣubhas pati.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no íátnāni bíbhratāv áṇvinā gáchataṁ yuvám,
rudrá hiraṇyavartanī juṣaṇá vajinivasu, mádhvī máma ṣrutam hávam.]

☞ refrain, 5.75.1^c–9^c

8.8.1^b (Sadhvaṁsa Kāṇva; to Aṇvins)

í á no viṇvābhīr ūtibhīr, áṇvinā gáchataṁ yuvám,
í dásrā hiraṇyavartanī, í pibatam somyám mádhvī.]

☞ 7.24.4^a

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

í me hávam násaty, áṇvinā gáchataṁ yuvám,
mádhvah sómasya pítāye.

☞ 1.183.5^d

Note that 5.75.2^c = 8.8.1^c.—The páda, rudrá hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv éhá gachataṁ.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

í áṇvināv éhá gachataṁ, násatyá má ví venatam,
tiráṇ cid aryayá pári vartír yátam adābhya, mádhvī máma ṣrutam hávam.]

☞ 1.22.1^b

☞ refrain, 5.75.1^c–9^c

5.78.1^b (Saptavadhri Ātreya; to Aṇvins)

āṇvīnāv éhā gachataṁ, nāsatyā mā ví venatam,

c 1.22.1^b

hānsāv iva patatam á sutān ūpa.

refrain, 5.78.1^c–3^c

For tirāṇ cid aryayā pári see Oldenberg, *Prolegomena* p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya ā*. Cf. my remarks under 4.29.1^c.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyaḥ.

5.76.3^b: 5.69.3^b, madhyāmindina uditā sūryasya.

5.76.4^c: 5.43.11^a, á no divo bṛhatāḥ parvatad á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, āṇvīnāv éha gachatam.

5.78.1^b: 5.75.7^b, nāsatyā mā ví venatam.

5.78.1^c–3^c, hānsāv iva patatam á sutān ūpa.

5.78.3^b: 8.38.4^a, juṣéthan yajñām iṣṭāye; 5.72.3^b, juṣétaṁ yajñām iṣṭāye.

[5.78.8^a, yáthā váto yáthā vānam: 10.23.4^d, ud id dhūnoti váto yáthā vānam.]

5.79.1^{de}–3^{de}, satyācravasi vāyyé sújāte ācvasunṛte: 5.79.1^c–10^c, sújāte ācvasunṛte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy áucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, áiṣu dha víravad yācaḥ.

5.79.6^c, 7^c, yé no rúdhānsy áhryā (7^c, ācvyā).

5.79.7^b: 4.55.9^a, ūṣo maghony á vaha.

5.79.8^a (Satyācravas Ātreya; to Uṣas)

utá no gómatir iṣa á vaha duhitar divaḥ,

sákāṁ sūryasya raçmibhiḥ, çukráñ çocadbhir arcibhiḥ sújāte ācvasunṛte.

c: 1.47.7^d; e: refrain, 5.79.1^c–10^c

8.5.9^a (Brahmatithi Kaṇva; to Aṇvins)

utá no gómatir iṣa utá sātír aharvidā.

ví pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómatir iṣo víçvā arṣa pariṣṭúbhaḥ.

grānó jamádagninā.

c 3.62.18^a

Cf. the páda, tvám no gómatir iṣaḥ, 8.23.29^b.

5.79.8^c : 1.47.7^d ; 1.37.2^a ; 8.101.2^d, sākām sūryasya raçmibhih.

5.79.8^b, 9^a : 1.48.1^b, vy ũchā duhitar divaḥ ; 5.79.2^b, vy āuho duhitar divaḥ.

5.80.4^c : 1.124.3^c, ṛtāsyā pānthām ānv eti sādhuḥ : 10.66.1³ ^b, ṛtāsyā pāntham ānv emi sādhuḥ. .

5.80.4^d : 1.124.3^d, prajānatīva nā diḡo mināti.

[5.80.6¹, yōseva bhadrá nī rinīte āpsaḥ : 1.124.7^d, ũśā haṣṛeva nī rinīte āpsaḥ.]

5.80.6^c (Satyaçravas Ātreya ; to Uṣas)

eṣā prattī duhitā divo nfn yōseva bhadrá nī rinīte āpsaḥ, 6^c cf. 1.124.7^d
vyūrṇvatī dāçūṣe vāryāṇi pūnar jyōtir yuvatīḥ pūrvathakāḥ.

6.50.8^d (Rjicvan Bhāradvāja ; to Viçve Devāḥ ; here Savitar)

u no devāḥ savitā trīyamāṇo, hītaṇyapāṇir yajato jagamyāt, 6^c cf. 6.50.8^a
yó dātṛavāṇ ũśāso nā prātīkām vyūrṇutē dāçūṣe vāryāṇi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to vergo upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçūṣe vāryāṇi also in 1.35.8^a ; 1.163.13^a ; MS. 1.5.4^c ; 70.12 ; ApÇ. 6.17.10^c.

5.82.2^a, āsya hī svāyaçastaram : 5.17.2^a, āsya hī svayaçastaraḥ.

5.82.2^c (Çyāvaçva Ātreya ; to Savitar)

āsya hī svāyaçastaram, savitūḥ kác canā priyām.
nā minanti svarājyam. 6^c 5.17.2^a

8.93.11^b (Sukakṣa Āṅgīrasa ; to Indra)

yāsya te nū cid ādicām nā minānti svarājyam,
nā devó nádhriḡur jānaḥ.

5.82.3^b (Çyāvaçva Ātreya ; to Savitar)

sa hī rátṇāni dāçūṣe suvāti savitā bhāgaḥ,
tām bhāgām citrām imahe.

7.66.4^c (Vasiṣṭha ; to Ādityas)

yád adyā sūra ũditē, 'nāḡa mitró aryamā,
suvāti savitā bhāgaḥ. 6^c 7.66.4^a

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, supṛāvīr astu sá kṣāyāḥ. Yet I have little doubt that suvāti savitā bhāgaḥ originated in connexion with rátṇāni in 5.82.3. Cf. 4.55.10 ; 5.42.5 ; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvaçva Ātreya ; to Savitar)

anāḡaso āditaya devāsya savitūḥ savé,
viçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Aṇvins)

suprāvargāṃ suvīryāṃ suṣṭhū vāryam ānādhṛṣṭam rakṣasvina,
asmīnn ā vām ayāne vājīnivasu viçvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sá dṛhē cid abhī tṛṇatti vājam árvata sá dhatte ákṣiti çrávaḥ, 1.40.4^b
tvé devatrí sádā purúvaso viçvā vāmāni dhīmahi.

The word árvata in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

achā vada tavāsaṃ gīrbhīr abhī stuhī parjányaṃ námāsā vivāsa,
kānikradad vṛṣabhó jīrādanu réto dadhaty ōṣadhīṣu gārbham.

8.96.12^b (Tiraçet Āṅgīrasa, or Dyutīna Māruti ; to Indra)

tād vidiḍhi yāt ta indro juṣoṣat stuhī suṣṭutīm námāsā vivāsa,
ūpa bhūṣa jaritar mā ruvaṇyaḥ çrávāyā vācam kuvīd āṅgá védāt.

Prima facie 5.83.1 ought to be the original source of the páda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsyā vraté pṛthivī nánnamīti yāsyā vraté çaphāvaj jārbhuriti,
yāsyā vratā ōṣadhīr viçvárūpāḥ sá naḥ parjanya máhi çárma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yūḥ sārūpā vīrūpā ékarūpā yūsām agnir iṣṭyā námāni véda,
yū āṅgīrasas tāpasehá cakrús tábhyaḥ parjanya máhi çárma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kirī ca pṛthivyām ādhi : 8.49.7^b ; 50(Val.2).7^b, yād vā pṛthivyām
ādhi (8.50.7^b, divi).]

[5.85.3^c, téna viçvasya bhūvanasya rájá : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ;
9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[5.85.6^b, mahīm devāsyā nákir ū dadharṣa ; 6.7.5^b, mahīm agne nákir, &c.]

5.85.7^b, sākḥayām vā sādām id bhrátaram vā : 1.185.8^b, sākḥayām vā sādām iḥ
jūspatīm vā.

[5.85.7^d, yāt sīm āgaç cakrmā çīçráthas tát : 1.179.5^c ; 7.93.7^c, yāt sīm āgaç
cakrmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divī yād vā ghā satyām utá yān ná vidmā,
sārvā tá vi śya çithiréva devádā te ayāma varuṇa priyāsah.

10.139.5° (Viçvāvasu Devagandharva ; to Viçvāvasu)
 viçvāvasur abhi tām no gr̥ṇātu divyó gāndharvo rájaso vimánah,
 yád vā ghā satyám utá yán ná vidmá dhīyo hinvánó dhīya in no avyāh.

For the possible relationship of 10.139.5 with an Itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. III. 51, 54.

5.86.2° (Atri Bhāuma ; to Indrāgni)

yá pñtanāsu duṣṭārā yá vājeṣu çravāyyā,
 yá páñca carṣañir abhi ndrāgní tū havāmahe.

Gr̥ 1.21.3¹

7.15.2° (Vasiṣṭha Maitravaruṇi ; to Agni)

yāh páñca carṣañir abhi niṣasāda dame-dame,
 kavír gr̥hāpatir yuvā.

Gr̥ 1.12.6¹

9.101.9° (Nahuṣa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tām á bhara pávamāna çravāyyam,
 yāh páñca carṣañir abhi rayīm yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d : 1.21.3^b ; 6.60.14^d, indrāgní tū havāmahe.

5.86.4° : 5.66.3°, tá vām ēṣe ráthanām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

tū vām ēṣe ráthanām, indrāgní havāmahe,
 pāti turāsya rádhaso vidváñsā girvaṇastamā.

Gr̥ 5.66.3°

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdhá indrāgní havāmahe,
 tū no mṛlāta idf̥ce.

Gr̥ 1.17.1°

6.44.5^b (Çamyu Barhaspatya ; to Indra)

yám vardháyantíḍ girāḥ pátim turāsya rádhasaḥ,
 tām in nv āsya ródasī deví çūṣmam saparyataḥ.

Gr̥ 6.44.5¹

Cf. indrāgní tá havāmahe under 1.21.3^b.

5.86.6°+° (Atri Bhāuma ; to Indra and Agni)

evēndrāgnibhyām áhāvi havým çūṣyam ghṛtām ná pūtām ádribhiḥ,
 tā sūriṣu çrávo bṛhád rayīm gr̥ṇātu didhṛtam iṣām gr̥ṇātu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imām stómam abhiṣṭaye ghṛtām ná pūtām adrivaḥ,
 yéna nú sadyá ójasā vavákṣitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

indra çaviṣṭha satpate, rayīm gr̥ṇātu dhāraya,
 çrávaḥ sūribhyo amñtam vasutvanām.

Gr̥ 8.13.12°

Gr̥ 7.81.6°

Ludwig, 748, translates 5.86.6 as follows : 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes āhavi in the sense of āsāvi; in this way he is able to make ādribhiḥ depend upon āhavi. But I do not believe that āhavi ādribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression gṛtām ná pūtām ādribhiḥ which on its face would seem to mean 'like ghee purified by the ādri'. But what part the ādri may have played in purifying ghee escapes my knowledge. Soma is páripūto ādribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, gṛtām ná cūci matáyah pavante 'like pure ghee the prayers flow purified'. The expression gṛtām ná pūtām (sūpūtām), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pádas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ādribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression gṛtām ná pūtām ādriyah.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prá yé jātú mahinú yé ca nú svayām prá vidmāná bruvāta evayāmarut.
krátva tād vo maruto nádhīṣe cāvo dāná mahná tād eṣām ādhṛṣṭāso nádrayah.

8.20.14^d (Sobhari Kaṇva; to Maruts)

tūn vandasva marútas tūn upa stuhi tésām hí dhūnīmā,
arāṇām ná caramás tād eṣām dāná mahná tād eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed; —that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dāná as instrumental (probably of dāman). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehere, preise diese Maruts; denn sie sind laut rauschend Rades Speichen gleich, von denen keine je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāṇām ná caramás does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength), sāhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached páda, is added secondarily, the author being reminded of it by the ending tād eṣām in the penultimate páda.

5.87.5^c (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vīṣā tveṣó yayis taviṣā evayāmarut,
yénā sāhanta rūjata svárociṣa sthāraçmāno hiranyāyāḥ svāyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkē utā svayām tanvaḥ cūmbhamānaḥ.

The hieratic word iṣmīn occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root is 'impol', or from the noun is 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *isminah* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from *īṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *īṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *atāh pitāram isminam rudrān vocanta cīkvasah*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprāsava* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviśūh* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the Yajur-Vedas we have *namas tignesave*, and *namas tikanosave*, both, of course, referring to Rudra; see my Vedic Concordance in that order. In AV. 1.19.3 we have *rudrāḥ çaravyāyātān amitān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile *rudrāśya hetih* is dreaded in every book of the literature. A typical expression is *rudrāśya hetih pari vo vṇaktu*, Tā. 1.1.1, et al. (see Concordance). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *īsumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *ismin* = *īsumant* follows automatically.

Otherwise *ismin* is an attribute of the Maruts. They are described as *svayudhāsa ismināḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vācīmanta ismināḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vācīmanta pṣtīmānto* . . . *sudhānvāna īsumantāḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *ismin* = *īsumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vācīṣu*); 8.20.4, 12. It is scarcely necessary to say that *ismināḥ* and *īsumantāḥ* are metrical doublets, and that of the two *ismināḥ* is the secondary formation, as, e.g. *ojasvin* : *ojasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāl* being added from some such connexion as 4.37.4^b.—The word *sthārāçmāno* in 5.87.5 (for which, last. Oldenberg, RV. Noten, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)ārāçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the *Çatarudriya*, *nama īsumadbhyo dhanvāyibhyaç* (or, *dhanvāyibhyaç*) *ca*; see Concordance.

² See Concordance, under *indrāujasvin*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádha hótā ny asdo yājñān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pádas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nūmāni cid dadhire yajñānyani.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpátim çacvatīnam: 3.2.10^a, viçām kavīm viçpátim mānuṣīr iṣaḥ; 5.4.3^a, viçām kavīm viçpátim mānuṣīnam.

6.1.9^b (Bharadvāja Barhaspatya; to Agni)

só agna tje çacamé ca mārto yás ta ánaṭ samidhā havyádātīm,
yá āhutīm pári védā námobhir viçvét sá vāmú dadhate tvótāḥ.

10.122.3^d (Citramahas Vasiṣṭha; to Agni)

saptā dhāmāni pariyānn āmartyo dáçad dáçūse sukfte māmahasva,
suvīreṇa rayīṇagne svābhūvā yás ta ánaṭ samidhā tām juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá āhutīm pári védā vāṣaṭkṛtim.

[6.1.10^b, námobhir agne samidhotā havyāñh: 7.63.5^d, námobhir mitravaruṇotā havyāñh.]

6.1.10^c (Bharadvāja Barhaspatya; to Agni)

asmá u te máhi mahé vidhema námobhir agne samidhotā havyāñh, cf. 6.1.10^b
védi sūno sahaso gīrbhīr uktháir á te bhadrīyām sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhīr uktháir yajñáir mārto niçitīm vedyānaṭ,
viçvām sá deva prāti víram agne dhatté dhanyām pátyate vasavyāñh.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyānaṭ (Padap. vedyā ánaṭ) to vedyānaṭ = vedyā ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit lichern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védi in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védi (altar)'. The words are coordinate with all the instrumentals (samidhā, &c.; gīrbhīr, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyānaṭ, but without regard to the parallel, Roth, *ZDMG*. xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Barhaspatya ; to Agni)

ā yās tatāntha ródasī ví bhāsā́ çrávobhiç ca çravasyās tarutrah,
bṛhádgbhir vājai stháviregbhir asmé revádbhir agne vitarām ví bhahi.

6.4.6^b (The same)

ā súryo ná bhānumádbhir arkáir ágne tatāntha ródasī ví bhāsā́,
citro nayat pári támānsy aktāḥ çocísa pátmann auçijo ná díyan.

6.1.12^{c+d} (Bharadvāja Barhaspatya ; to Agni)

nṛvad vazo sádām íd dhehy asmé bhūri tokūya tanayāya paçvāḥ,
pūrvír iço bṛhatír áréaghā asmé bhadrá sāuçravasāni santu.

9.87.9^e (Uçanas Kāya ; to Pavamāna Soma)

utá sma ráçim pári yāsi gónām índreṇa soma sarátham punānah,
pūrvír iço bṛhatír jiradāno çikṣā çacivas táva tá upaṣtút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataṁ víṣuçim ámivā yú no gāyam avivéça,
áré bádhetam nírtim paracúir, asmé bhadrá sāuçravasāni santu.

6.1.24.9^e

For 9.87.9^d cf. the pádas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b: 5.9.4^d, ágne paçúr ná yāvase.

6.2.10^a: 4.9.5^a, véçi hy adhvartiyatīm.

6.2.11 = 6.14.6 (Bharadvāja Barhaspatya ; to Agni)

áchā no mitramaho deva devān ágne vocaḥ sumatīm ródasyoḥ,
vihí svastīm sukṣitīm divó nṛṇ dviṣo ánhānsi duritá tarema tá tarema
távāvasā tarema.

6.15.15^e (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)

labhi prāyaṇsi súdhitāni hí khyo, ní tvā dadhita ródasī yājadhyaí,

6.15.15^a

ávā no maghavan vājasātav ágne viçvāni duritá tarema tá tarema tává-
vasā tarema.

6.4.3^d: 2.20.5^d, ácnasya cic çiçnathat pūrvyāni.

6.4.6^b: ágne tatāntha ródasī ví bhasú: 6.1.11^a, ā yās tatāntha ródasī ví bhasú.

6.4.8^d: 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatāhimāḥ suvirāḥ.

6.5.1^b (Bharadvāja Barhaspatya ; to Agni)

huvé vaḥ sunūm sāhaso yūvānam ádroghavācam matibhir yáviṣṭham,
ya ínvati dráviṇāni práceta viçvāvarāṇi puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tám u nah pūrve pitáro nāvagvāḥ sapta vipraso abhī vājáyantah,
nakṣaddabhām táturim parvateṣṭhām ádroghavācam matibhiḥ çávi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated páda is interesting : yáviṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; çáviṣṭham for Indra. Çavaś is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çáviṣṭha in Grassmann's Lexicon. The word ádroghavācam does not determine the prior place of the repeated páda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rīg-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ çáviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yáviṣṭham in 6.5.1^b. This cannot mean 'gedankenstärkster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yás te yajñéna samídha ya uktháih : 4.4.7^b, yás tvā nityena haviṣā yá uktháih.]

[6.6.7^c, candrām rayīm puruvīraṁ bhāntam : 4.44.6^a, nú no rayīm, &c.]

[6.7.5^b, mahāny agne nákir á dadharṣa : 5.85.6^b, mahīm devāsya nákir, &c.]

6.7.7^a, ví yó rájaṁsy ámimīta sukrātuḥ : 1.160.4^c, ví yó mamé rájaśi sukratūyāya.
Cf. 6.8.1^c.

[6.7.7^b, vāiçvānaró ví divó rocanā kavīḥ : 9.85.9^b, árturucad ví divó, &c.]

6.8.2^a : 1.143.2^a, sá jáyamānah paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vy ántárikṣam amimīta sukrātuḥ : 6.7.7^a, ví yó rájaṁśi ámimīta sukrātuḥ.]

6.8.8^a, asmákam agne maghavatsu dhārāya : 1.140.10^a, asmákam agne maghā-
vatsu dīdhi.

[6.8.7^{ab}, adabdhebbhis táva gopábhīr iṣṭe 'smákam páhi trīṣadhasṭha surīm :
1.143.8^c, adabdhebbhir ádrpītebbhir iṣṭó 'nimīṣadbhiḥ pári páhi no jāh.]

6.10.1^d : 7.17.4^a, svadhvarī karatī jātāvedah ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi
jātāvedah.

[6.10.6^d, ávīr víjasya gādhyasya sātáu : 6.26.2^b, mahó víjasya, &c.]

[6.11.5^a, vṛñjé ha yán námasā barhīr agnāu : 7.2.4^b, prá vṛñjate námasā, &c.]

[6.11.6^b, devébbhir agne agnībbhir idhanāḥ : 6.12.6^b, víçvebbhir agne, &c.]

6.12.4^b (Bharadvāja Barhaspatya; to Agni)

sāsmākebhīr etāri nā cūṣāir agnī śtave dāma ā jātāvedāḥ,
drvanno vanvān krātva nārvosrah piteva jārayāyi yajñāih.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)

sā mahnā viçva duritāni sāhvān agnī śtave dāma ā jātāvedāḥ,
sā no rakṣiṣad duritād avadyūd asmān grṇatā utā no maghōnaḥ.

For 6.12.4^b cf. 5.41.10^c, grṇitē agnir etāri nā cūṣāih; for sundry points in the same stanza, Noisser, Bezz. Beitr. xlii. 293; xx. 39; Oldenberg, Prel. 464; RV. Noten, I. 374.

[6.12.6^b, viçvebhīr agne agnībhīr idhānāḥ: 6.11.6^b, devēbhīr agne, &c.]

6.13.4^a. yās te sūno sahaso grbhbīr ukthāih: 6.1.10^c, vōdī sūno, &c.

6.14.2^c, agnīm hōtāram īlate: 1.128.8^a, agnīm hōtāram īlate vāsudhritim; 5.1.7^b,
agnīm hōtāram īlate nāmobhiḥ.

Cf. 3.20.2^b, āgne hōtāram īlate; 8.43.20^c, vāhniṁ hōtāram īlate.

6.14.6 = 6.2.11.

6.14.6^e = 6.2.11^e; 6.15.15^e, tū tarema tāvāvasā tarema.

6.15.3^{b+c} (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)

sā tvāni dākṣasyāvṛkō vṛdhō bhūr aryāḥ pārasyaāntarasya tāruṣaḥ,
rāyāḥ sūno sahaso mārtyeṣv ā chardīr yacha vitāhavyāya saprātho bharād-
vājāya saprāthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)

sā id agnīḥ kāpvatamaḥ kāpvasakhāryāḥ pārasyaāntarasya tāruṣaḥ,
agnīḥ pātu grṇatō agnīḥ sūrīn agnīr dadātu tēṣām āvo naḥ.

6.16.33^a (Bharadvāja; to Agni)

bharādvājāya saprāthaḥ çārma yacha sahaṁtya,
āgne vārenyāni vāsu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the 'enigmatic r of chardis'. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his Lexicon, s. v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständnisse hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7-3, down to Kathāsaritsāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭri* Prakrit *chaddī* (Jacobi. Erzählungen, p. 76, l. 32). The contamination obviously took place in the time that passed between Rig-Veda composition and Rig-Veda redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the *diakruseists* had to substitute it for the poets' *chadis*, metre *contradictio*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, RV. 7.52.2^b, *çarma tokāya tānāyāya gopāh*, is echoed in the formula, *chardis tokāya tanāyāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çarma vârma chardir asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or. *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *çarma no yaṁsan trivārūtham*, 10.66.5
 { *savitā çarma yachatv asī* 6 *trivārūtham*, 4.53.6
 { *asī naḥ çarma trivārūtham vi yaṁsat*, 8.42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
 { *trivārūtham maruto yanta naç chardih*, 8.18.21

Cf. also MS. 2.8.7^d : 111.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyim tād asmāu vi yantana*, 8.47.10
 { *bhāspatīḥ çarma . . . no yamad varūthyam*, 5.46.5
 { *chardir yād vām varūthyam*, 6.67.2

{ *bhāvā varūtham . . . maghāvadbhyaḥ çarma*, 1.58.9
 { *çarma no yantam amavad varūtham*, 4.55.4
 { *āchidraṁ çarma yachata . . . vārūtham*, 8.27.9
 { *yād vaḥ . . . vārūtham āsti yac chardih*, 8.67.6

Or again, adjectives for 'broad' go with both nouns : *urū*, *prthū*, and especially *sapráthaḥ* :

{ *yāchā naḥ çarma sapráthaḥ*, 1.22.15
 { *sapráthaḥ çarma yacha sahanitya*, 6.16.33
 { *chardir yacha vītahavyāya sapráthaḥ*, 6.15.3
 { *sapráthaḥ chardir yantam ādābhyam*, 8.5.12

{ *urv āsmā āditīḥ çarma yaṁsat*, 4.25.5
 { *prā no yachatād avrkām prthū chardih*, 1.48.15
 { *prāsmāi yachatam avrkām prthū chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves :

{ *durādharmaṁ grṇatō çarma yaṁsat*, 6.49.7
 { *ādhr̥ṣṭam chardir yād vām*, 6.67.2
 { *bhāvā . . . maghavan maghāvadbhyaḥ çarma*, 1.58.9
 { *chardir yacha maghāvadbhyaç ca māhyam ca*, 6.46.9 (cf. 7.74.5; 8.5.12)
 { *çarma tokāya tānāyāya gopāh*, 7.52.2
 { *ādha smā yacha tanvō tāne ca chardih*, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devō devēṣu vānate hī vāryam* (6^e, no *dūvah*).

6.15.7^c (*Vitahavya Āngirasa*, or *Bharadvāja*; to *Agni*)

sāmiddham agnīm samidhā girī gr̥ṇe çucīm pavakām purō adhvarē dhruvām,
vipram hōtāraṁ puruvāraṁ adrūhaṁ kavīm sumnūr imahe jātavedasam.

8.44.10^a (Vitrūpa Āṅgīrasa ; to Agni)
vīpraṁ hótāraṁ adrūhaṁ dhūmaketum vibhāvasum.
yajñānaṁ ketum imahe.

6.16.12 (Vitrūpa Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)
tvām agne vanuṣyató ni páhi tvām u naḥ sahasāvann avadyát,
sám tvā dhyasmanvád abhy étu páthah sám rayi sprhayēyyah sahasri.

Cf Oldenberg, ZDMG. liv. 606 ; RV. Noten. I. 376.

6.16.15^a (Vitrūpa Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāṁsi súdhitāni hi khyó ni tvā dadhita rodasi yajadhyāi.

svā no maghavan vājasātav agne viçvāni duritā tarema tū tarema tāvāvasa
tarema.] 6.2.11^a

10.53.2^b (Devāḥ ; to Agni)

arādhi hótā niśāda yajīyaṁ abhi práyāṁsi súdhitāni hi khyát,
yajamāhāi yajñīyaṁ hanta devān īlamaha idyaṁ ājyena.

See under 1.135.4 for two very similar pādas

6.16.15^c : 6.2.11^a = 6.14.6^c, tū tarema tāvāvasa tarema.

6.16.2^c : 5.26.1^c ; 8.102.16^c, ū devān vakṣi yakṣi ca.

6.16.5^b, divodasāya sunvató : 4.30.20^c, divodasāya dāçise ; 6.31.4^d, divodasāya
 sunvató sutakre.

[6.16.7^a, tvām agne svādhyah : 8.19.17^a ; 4.3.30^a, té ghed agne svādhyah.]

6.16.7^c : 1.15.7^c ; 5.21.3^d, yajñēsu devām īlate.

6.16.9^a : 1.14.11^a, tvām hótā mánurhitah.

6.16.9^b (Bharadvāja ; to Agni)

tvām hótā mánurhito, váhnir āsá vidúṣṭarah,
agne yakṣi divó viçah.

6.1.14.11^a

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)

sá mandrayā ca jihvāyā váhnir āsá vidúṣṭarah,
agne rayīm maghāvadbhyo na ū vaha havyādatim ca sodaya.

6.16.10^a, āgna ū yāhi vitāye : 5.51.5^a, vīyav ū yāhi vitāye.

6.16.15^c, dhanamjayām rāṇe-rāṇe : 1.74.3^c, dhanamjayó rāṇe-rāṇe.

[6.16.20^a, sá hi viçvāti pāṛthivā : 6.45.20^c, sá hi viçvāni pāṛthivā.]

6.16.22^b : 5.52.4^b, stóman yajñān ca dhṛṣṇuyā.

6.16.24^b : 1.14.3^c, adityān mūrutaṁ gaṇām.

[**6.16.28^a**, agnis tigména çocisā : āgne tigména, &c. ; see under 1.12.12.]

6.16.29^b : 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvīraṁ rayīm ā bhara jātavedo vicarṣaṇe,]

6.1.78.1^b

jahi rákṣāṁsi sukrato.

9.63.28^c (Nidhruvi Kaśyapa ; to Soma Pavamāna)

punānāḥ soma dhūrayāśando víçvā āpa sridhaḥ,

6.9.63.28^a

jahi rákṣāṁsi sukrato.

6.16.30^{ab} (Bharadvāja ; to Agni)

tvām naḥ páhy āñhaso jātavedo aghāyatāḥ,

rakṣā ṇo brahmaṇas kave.

7.15.15^{ab} (Vasistha Maitravaruni ; to Agni)

tvām naḥ páhy āñhaso dóṣāvastar aghāyatāḥ,

dívā naktam adābhiya.

6.16.33^a : 6.15.3^c, bharadvājāya saprathah.

6.16.35^c (Bharadvāja ; to Agni)

garbhe mātuh pituḥ pitā vididyutano akṣāre,

sīdann ṛtāsya yónim ā.

9.32.4^c (Çyāvāçva Atreya ; to Soma Pavamāna)

ubhé somāvacūkaçan mrgo na takto arhasi,

sīdann ṛtāsya yónim ā.

9.64.11^c (Kaśyapa Marica ; to Soma Pavamāna)

urimr yas te pavitra ā devāvīḥ paryākṣarat,

sīdann ṛtāsya yónim ā.

Cf. ṛtāsya yonim asādam, under 3.62.13^c.

6.16.36^b : 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.40^c : 5.9.3^d, víçvām agnīm svadhvaram.

6.16.44^b, abhi prayāṁsi vitaye : 1.135.4^b, abhi prayāṁsi súdhitāni vitaye.

6.16.44^c : 1.14.6^c, ā devān sōmapftaye.

6.16.46^c : 4.3.1^b, hotāraṁ satyayājāṁ rodasyoh.

6.16.46^d, uttānahasto namasū vivāset : 3.14.5^b, uttānahastā nāmasopasādya :

10.79.2^d, uttānahastā nāmasādhi vikṣu.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a. ā te agna rcā havih.

6.16.2^a (Bharadvāja ; to Indra)

sā yudhmāh sātva khajakft samādvā tuvimirakso nadanuman rjaj.
brhadrenuṣ cyāvano mānuṣṇām ekah kṛtīnām abhavat sahava.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmō anarvā khajakft samādvā cūrah satrasād janusem asāhah.
vy āsa indrah pftanah svōja, adha viṣvam cātṛvantam jaghāna.

Cf. 8.1.7^c all old formulas describing Indra's fighting qualities, they offer no basis for chronological discrimination.

6.16.12^c nūsa cātṛur nā pratimānam asti : 4.18.4^c, nahī nv āsa pratimānam
asti.]

6.19.1^d (Bharadvāja ; to Indra)

mahān indro nrvād ā carṣaniprū utā dvibārha aminah sahokhīh.
asmadryag vavṛdhe vṛyāyorūh pṛthūh sūkṛtah kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ut sūryo brhad arcīṣy aṣret puru viṣvā janima mānuṣṇām.
samo divū dadṛṣe rocāmānah krātvā kṛtāh sukrṛtah kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, I. 249, and 350.

6.19.2^b : 3.32.7^b, brhantam ṛṣvam ajaram yūvanam ; 6.49.10^c . . . ajaram susum-
nam.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryak sam mimihī cṛavānsi.

6.19.5^d, samudre na sīndhavo yādamānah : 3.36.7^a, samudreṇa sīndhavo. &c.

6.19.7^c, yēna tokāsa tānayasya sātāu : 4.24.3^d ; 7.82.9^d, nūras tokasya tanayasya
sātāu (7.82.9^d, sātīṣu).]

6.19.8^{1 c} (Bharadvāja ; to Indra)

a no bhara vṛṣṇam cūsmam indra dhanaspṛtam cūcuvānsam sudākṣam,
yēna vānsāma pftanāsu cātṛūn tāvotibhir uta jamīnr ajamīn.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vāikunṭha)

sanādvājami vipravṛtram tarutram dhanaspṛtam cūcuvānsam sudākṣam,
dasyuhānam pūrbhidam indra satyam śasabhyam citram vṛṣṇam
rayim dah.]

cf. refrain, 10.47.1^d-8^d

8.60.12^a (Bhargha Prāgātha; to Agni)

yēna vānsāma pftanāsu cārdhetas tāranto aryā adīcaḥ.

sā tvām no vardha prāyasa cācvaso jīnvā dhiyo vasuvidāḥ.

We may render 6.19.8. 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citrām vāsanam rayim dāḥ* (10.47.1^d-8^d); the rignarole nature of this hymn prepares for the conclusion that the expression, *dhanaspftam cūcuvānsam sudākṣam*, was composed to qualify *gusmam* in 6.19.8, and not *rayim* in the refrain at 10.47.4: *rayim dhanaspftam* is rank tautology. The epithets *dasyuhanaṁ pūrbhidam* are also epithets which really fit something else than *rayim* (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^a, &c., cf. 9.90.3^d, *asāḥḥ sūhvān pftanāsu cātrūn*; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ū to cūsmo vṛṣabha etu paçcād ōttarād adharād ū purāstāt.

ū viçvato abhi sam etv arvām indra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhī svit tad indra yān nfbhir nfn virāir virān niḥayāse jāyajñi.

tridhātu gā adhi jayasi goṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahā druho āpa viçvāyu dhāyi.6.20.6^b: 5.30.8^b, çiro dasāsya namucer mathāyān.6.20.10^c: 1.174.2^b, sapta yat purāḥ çarma çāradir dāt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy arcanty arkāñh: see under 6.50.15.]6.22.2^d, adroghavācam matibhiḥ çaviṣṭham: 6.5.1^b, adroghavācam matibhir yaviṣṭham.6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmam prapenir ugro jaritāram ōti.

kartā vīraya suçvaya u lokam dātā vasu stuvate kīrāye cit. cf. 6.23.3^d6.44.1.5^a (Çauiyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmam hantā vītram vajreṇa mandasanāḥ.

cf. 4.17.3^c

gantā yajñam parāvataç cid āchā vāsuv dhīmām avitā kārūdhyāḥ.

In marking the two words *kīraye*, in 6.23.3, and *kārūdhyāḥ* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīri* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīri* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūgave* and *stuvātē kirāye cit* is positively fundamental? The rich gentleman who promotes the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvātē kirāye cit* means—are contrasted most effectively at 7.97.10. So also in 31.13 *rātāhavyah* 'he who gives the offering', and *kirōc cin mantram* 'the poet with his mantra only'. In 2.12.6, *coditā . . . yō brahmāno nādhāmānasya kirōc*, means, '(Indra) who promotes the needy Brahman poet'. The word *kiri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103 'What gentleman (ksatriya) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?' Cf. the *kāraṇo alpaśvāh*, 'poets lean of purse' in GB 1.3.17, Vait. 24.20. I am sure that in this way the word *kiri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kiri* and *kāri* and *kista*, all from the set-root *kari* 'praise' (cf. *kirti* 'act of praising', IE. type *kfti-*), need not to be separated etymologically, and, *yas tva brāḍā kirinā manvāmāno . . . jōhaviṃi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kiri*, remarks that Sayana takes *kiri* in the sense of 'poet'. Geldner believes in Sayana more than I do, it would have been well to have listened to him here, not because Sayana knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root. For 6.44.15¹ cf. the closely related *pādas*, *vādhid* (*vādhitiṃ*) *vrtraṃ vājreṇa mandasānāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayim stuvate kirāye cit*.

[6.23.3^d, *dātā vāsu stuvate kirāye cit*: 7.97.10^c, *dhattām rayim stuvate*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yajamānasya sīda*.

6.23.9^b: 2.14.10^b, *somebhir imi prṇatā bhojam indram*.

6.24.9^d, *aktor vyūṣṭāu pāritakmyāyam*: 5.30.13^d, *aktor vyūṣṭāu pāritakmy .yah*.

6.25.4^c (Bharadvāja; to Indra)

śuro vā śūram vanate śātrīṣis tanūrūca tāruṣi yat kṛvāite.

toké vā gōṣu tānaye yād apśū ví krundasi urvarasu bravāite.

6.66.8^c (Bharadvāja; to Maruts)

nāsya vartā nā tarutā nv āsti, maruto yam avattha vājasatāu, ^{cf. 1.40.8^c}

toké vā gōṣu tānaye yām apśū sa vrajam darta pārye adha dyoḥ.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten. p. 384

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor avasā grṇantaḥ*.

6.25.9^d (Bharadvāja; to Indra)

evā na spṛdhah sām ajā samātsv indra rārandhi mithatīr adevīḥ,

vidyāma vāstor āvasā grṇānto bharādvājā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10, 8.80.3; 10.24.3.

10.89.17^{cd} (Renu Vaiçvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām 1vidyāma sumatīnām nāvanām,
vidyāma vāstor āvasā grṇānto viçvāmītrā utā te indra nūnām. ^{or} 1.4.3^e

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahō vājasya gādhyasya sātāu : 6.10.6^d, āvīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvam kavīn codayo 'rkāsātāu tvām kutsaya çuṣṇam daçuṣe vark.

tvam çiro amarmāṇaḥ pārāhaṇi ātithigvāya çāṇsyaṁ kariṣyān.

7.19.8^d (Vasiṣṭha Maitravaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu nāro madema çaranē sākḥāyaḥ.

nī turvāçam nī yādvaṁ çigthy ātithigvāya çāṇsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, āvo yūdhyaṇtām vṛṣabhām daçadyum : 1.33.14^b, pūvo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahī nū te mahimānaḥ samasya nū maghavan maghavattvāsya vidmā,
nā rādhaso-rādhaso nūtanasyendra nākir dadṛça indriyām te.

10.54.3^a (Bṛhadukṭha Vāmadevya ; to Indra)

kā u nū te mahimānaḥ samasyāsmāt pūrva ṛṣayo 'ntam āpuḥ,
yan mātaraṁ ca pitaraṁ ca sākūm ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mū va stena īçata mūghaçaṇsaḥ : 2.42.3^e, mā na stena īçata mūghaçaṇsaḥ.

6.28.7^d, pari vo hotī rudrasya vrjyāḥ : 2.33.14^a, pari ṇo hotī rudrāsya vrjyāḥ ;
7.84.2^c, pari ṇo hōlo varuṇasya vrjyāḥ.

6.29.3^d (Bharadvāja ; to Indra)

çriye te pūda duva ā mimikṣur dhṛṣṇur vajri çavasā dakṣiṇāvān.

vāsāno ātkam surabhīm dṛçē kām svār nā nṛtav iṣirō babhūtha.

10.123.7^{cd} (Vena Bhargava ; to Vena)

1urdhvo gandharvo adhi nāke asthāt, pratyān citrā bibhṛad asyāyudhāni,

vāsāno ātkam surabhīm dṛçē kām svār ṇa nāma janata priyāṇi. ^{or} 9.85.12^a

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvā-venā with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvā is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus* p. 38 ff., has placed in the right light Indra's epithet *nṛta*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.30.3 cf. Neneer, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhiṇ pariçayanam arṇaḥ.

[6.30.5, sākam sūryam janāyan dyām usāsam: 1.32.4^c, āt suryam, &c.]

6.31.4^a, divodāśya sunvatō sutakre: 4.30.20^c, divodāśya dāçuse; 6.16.5^b, divodāśya sunvatō.

[6.32.1^b, mahō vīriya tavāse turīya: 6.49.12^c, pra vīriya pra tavase turīya.]

6.32.4^b: 4.22.3^b, mahō vājebhir mahādbhiç ca çuṣmāhi.

6.33.2^a (Çunahotra Bharadvāja; to Indra)

tvam hīndrāvase vivāco hāvante carṣaṇāyaḥ çuṣmātāu.

tvām viprebhir vī paññīr açāyas tvōta it sánitā vājam árvā.

7.56.23^d (Vasiṣṭha; to Maruts)

bhūri cakra marutaḥ pītryāṇy ukthāni yā vaḥ çasyante purī cit,

marūdbhir ugrāḥ pñtanāsu śālhā marūdbhir it sánitā vājam árvā.

6.33.5^c (Çunahotra Bharadvāja; to Indra)

nūnām na indrāparīya ca syā bhāvā mñīkā uta no abhiṣṭau.

itthā grñānto mahīnasya çārman divi çyāma pārye goçatamāḥ.

6.68.8^c (Bharadvāja; to Indra and Varuṇa)

nū na indrāvaruṇa grñānā prñktām rayīm sauçravasīya devā,

itthā grñānto mahīnasya çārdho i'po na nāvā durita tarema.

6.68.8d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged in our aid) singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated páda. Ludwig, 737, translates 6.68.8^c, 'hier besingend des grossartigen (reichthums) zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'igen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pádas, and the obvious sense, show that çārdhas like çārman is locative. Cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grñatām Apñi, 6.45.17. Now the singular mahīnasya in a dvidevatya-hymn makes it probable that 6.33.5 is the mother páda.—Oldenberg, *RV Noten*, p. 390, takes mñīka in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^a: 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.36.4^d : 3.46.2^c, éko viçvasya bhūvanasya rāja.

6.40.4^c (Bharadvāja ; to Indra)

á yāhi çaçvad uçatá yayāthéndra mahá mánasā somapéyam,
upa bráhmāṇi çṛṇava imá ná 'thā te yajñās tanvė váyo dhāt.

7.29.2^d (Vasiṣṭha Maitravaruṇi ; to Indra)

brahman víra brahmakṛtīm juṣāṇo 'rvācínó hāribhir yāhi túyam,
asmín Ń sū sāvane mādayasv, ópa bráhmāṇi çṛṇava imá naḥ.

cf. 2.18.7^d

Of several items beginning with upa brahmāṇi in my Vedic Concordance —For mánasā in 6.40.4^b cf. Max Müller, SBE xxxii 188.

6.40.5^d : 4.34.7^b, sajōṣāḥ pāhi girvaṇo marúdbhiḥ.

[**6.41.3^c**, etaṁ piba hariva sthātar ugra : 1.33.5^c, prá yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

en enaṁ pratyótana sómebhiḥ somapátamam,
amatrebhir rjīṣṇam indraṁ sūtóbbhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhir yajñāvahasāṁ sómebhiḥ somapátamam,
hótrabhir indraṁ vāvrdhur vy ānaçuh.

6.43.1^c 4^c, ayāṁ sá sóma indra te sutaḥ piba.

6.44.1^{cd}—3^{cd}, somaḥ sutaḥ sá indra té 'sti svadhapate mādah.

6.44.5^b, patīm turasya ródhasaḥ : 5.86.4^b, pati turasya ródhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yam vardhayanatíd girah, patīm turasya ródhasaḥ,
tām in nv āsa ródasi devī çūṣmaṁ saparyataḥ.

cf. 5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

adha te apratiṣkutam devī çūṣmaṁ saparyataḥ,
ubhe suçipra ródasi.

[**6.44.9^c**, dhanasya sātáv asmín aviddhi : 1.110.9^a, vājebhir no víjasātav aviddhi.]

cf. 2.30.8

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

indra tubhyam in maghavan abhūma vayan datre harivo má vi vonaḥ,
nakir āpir dadṛce martyatrú kim aṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadya Naudhasa ; to Indra)

kim aṅgá radhracódanaḥ suvúnasyāvitéd asi,
kuvit sv indra naḥ çakah.

Fischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stungy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; of also Ludwig, *Ueber die neuesten Arbeiten*, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *codā rādho mātānam*, which calls upon Ūsas in 1.48.2, and upon Sarasvatī in 7.96: 'Inspire then the liberality of the patrons (of the sacrifice)!'. In 7.74 Ūsas is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. Ūsas is called *Dakṣiṇa*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vasvi dāksinā maghoni* (cf. 1.153.5). In 7.74.4 the words *codāya rādho grṇatē maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to Ūsas. For all this see my *Religion of the Veda*, p. 68 ff. Similarly Indra is *pātis turāśya rādhasah* in 6.44.5; Indragñi, *pātī turāśya rādhasah* in 8.56.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *codā rādhasah*, or *codāya rādhasah*, from those which contain the root *cod* in juxtaposition with the adjective *rādhasah*. In 2.30.6 Indra and Soma are addressed as *rādhasya stho yajamaṇasya codān*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yajamāna*, because the word *yajamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Et ipso* the *yajamāna* does sacrifice (*yajamaṇah aśvayaj*; see 2.29.5; 6.54.6; 60.15; 8.14.3, &c. In 10.49.1 Indra declares boastfully that he was the inspirer of the *yajamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *ayajvan* (cf. 8.31.18).

*śhūti bhuvaṇ yajamānasya codita
ayajvanah sāksi viśvasmin bhāre.*

The passage strengthens my feeling that *yajamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇi*, *agraddhā*, *apṇat*, *ayajñi*, *āyṇyu*, *aditsant*, *arāvan*, *kṛyā*, *adaguri*, *ayajan*, *asuvant*, *kavāri*, *ādācyas*, *asusvi*, &c., not to speak of *ādevayan*, *adavayant*, *anindrā*, &c. Note particularly the *revāṇ ādaguriḥ* who neglects to be liberal (*pramāṇasya maghataye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yajamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *rādhasya stho yajamānasya codān* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to Indra with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O Indra, liberal god, we have always relied particularly (id.) upon thee to give. O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal sacrificer?' That is to say, it is Indra's duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *rādhas* is here about the same kind of a person as the *kātriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to Indra in 10.24.3:

*yās pātir vāryānām asī radhrasya coditā,
indrā stotṛñām avitā divyo nah pāhy aṇhasah.*

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest. O Indra, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely wilt help us. O Indra!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.
+ 12.6;

yó radhráśya eoditá yaḥ kṛśáśya yó brahmáño nádhmānāśya kīrēḥ,
yuktágrāvño yó 'vitá sucipráḥ sūtásomāśya sá janāśa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that *kṛśá* is the opposite of *radhrá*, and identical with *áditeśan paññi*, in 6.53.3, *revāñ ádāguriḥ* in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (*védas*) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15 : *yáyā radhrám párayatháty áñho yáyā nidó muncátha vanditám, arváci sá maruto yá va útiḥ*, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair *radhrá* and *vanditár* the usual pair in behalf of whom the gods exercise their help and care, namely the *yájamāna* and the Brahman poet? The numerous passages in which occurs the verb *par* and its causative *páraya*, either with or without the prepositions *áti*, *úd*, *mā*, and *pári*, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8 : *tám áñhasaḥ píparo dágvān-sam*, 'thou didst help the pious man out of straits'; and, 3.20.4, *párasd viéváti duritá grñántam*, 'may he ferry the singer across all trouble'. Cf. also expressions like *sucétasam tiráç eid áñhaḥ supáthā nayanāti* in 7.60.6. It seems to me that the *daçván* and the *grñán* in these two passages are the true parallels respectively of *radhrá* and *vanditár*, in 2.34.15, and that *radhrá* means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here *radhrá* by 'miserable', we disturb this pervading parallelism in the Veda :

yáyā radhrám párayatháty áñho
yáyā nidó muncátha vanditám.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single *radhrá* passage in the Veda which does not gain by this interpretation of the *radhrá*; but it must be admitted that *áradhra* does not yield up its secret under our construction of *radhrá*. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Rig-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11c, *pūrvīḥ ṭa indra niṣṣidho jāneṣu* : 3.51.5^a, *pūrvīr asya niṣṣidho mártyeṣu*.

6.44.14^{b+d} (*Çaihyu Barhaspatya*; to Indra)

asya made puru varpāñsi vidvāñ indro vṛtrāny aprati jaghāna,
tām u pra hoṣi mādhumantam asmai sómañ virāya çipriṇe píbadhyāi.

7.23.3^d (*Vasiṣṭha Maitravaruṇi*; to Indra)

yujē ratham gaveṣaṇam haribhyām upa brāhmāñi jujuṣaṇam astuh.
vi bādhiṣṭa sya rodasi mahitvandro vṛtrāny aprati jaghanvāñ.

8.32.24^b (*Medhatithi Kaṇva*; to Indra)

adhvaryav á tu hi śiñca sómañ virāya çipriṇe,
bhārā sutasya pṭtaye.

¹ *kṛśa* 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pāta sutām indro astu sōmani.

[6.44.15^b, hantā vṛtrām vājreṇa mandasanāḥ: 4.17.3^c; 10.28.7^c, vadhīd (10.28.7^c, vādhiṁ) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēso yuyāvad vy ānḥaḥ: 2.33.2^e, vy āsmād dvēso vitarām vy ānḥaḥ.

6.44.17^a, enā mandanō jahī çūra çātrun: 10.112.1^c, hārsasva hantave çūra çātrun.]

6.44.18^b: 1.102.4^e, asmābhyam māhi (1.102.4^c, indra) vāriṇaḥ sugam kaḥ (1.102.4^e, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokāsyā tānayasyā jēṣē.

6.44.19^a, ā tvā hārayo vṛṣaṇo yujānāḥ: 3.43.6^a, ā tvā bṛhanto hārayo yujānāḥ.

[6.44.20^b, ghṛtapriṣo nōrmāyo mādantaḥ: 10.68.1^c, giribhrajō normayo, &c.]

6.44.21^b (Çaimyu Barhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ prthivyā vṛṣā sindhūnām vṛṣabhā stīyānām,
vṛṣe ta indur vṛṣabha pipāya svādū raso madhupōyo vārāya.

7.5.2^b (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

[prṣṭo divi dhāy agnīḥ prthivyām] netā sindhūnām vṛṣabhā stīyānām,

6. 1.98.2^a

sā mānuṣīr abhi viço vi bhāti vaiçvānarō vāvṛdhano vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamana is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhaj jyōtir antāḥ: 10.54.6^a, yo adadhaj jyotiṣi jyōtir antāḥ.]

6.45.3^{ab} (Çaimyu Barhaspatya; to Indra)

mahīr asya prāṇīṭayāḥ pūrvīr utā prāçastayāḥ,

naṣya kaṣiyanta nīyāḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahīr asya prāṇīṭayāḥ pūrvīr utā prāçastayāḥ,

viçvā vaṣṇi dāçuse vy ānaçuḥ.

8.40.9^b (Nābhaka Kāṇva; to Indra and Agni)

purvīḥ ta indropamātayāḥ pūrvīr utā prāçastayāḥ sūno linvasya harivaḥ,
vasvo virāsyāpṛco yū nū sādanta no dhiyo [nabhanām anyak/ same.]

6. 39.1^b ff.

Cf. bhadrá utā prāçastayāḥ, 8.19.19^c; and, āsann uta praçastayāḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsyā viçvāni hāstayoḥ.

[6.45.10^b, indra vājanām pate : 1.29.2^e, ṣiprin vājanām pate.]

6.45.10^c (Çaṁyu Barhaspatya ; to Indra)

tām u tvā satya somapā , indra vājīnām pate ,
āhūmahī çravyasyāvaḥ.

or cf. 1.29.2^e

8.24.18^b (Viçvamanas Vaiyaçva ; to Indra)
tām vo vājānām pātīm āhūmahī çravyasyāvaḥ,
āprāyubhir yajñēbhir vāvṛdhēnyam.

Cf. the pāda, juhūmasi çravyasyāvaḥ, 8.52 (Val. 4.4^d, under 1.4.1.

6.45.17^c (Çaṁyu Barhaspatya ; to Indra)

yo gṛnatām id āsithapīr nti çivāḥ sakha,
nā tvām na indra mṛṣaya.

8.80.2^c (Ekadyū Naudhasa ; to Indra)
yo nah çaçvat purāvitumrdhro vājasātaye,
nā tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām, na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation

[6.45.20^a, sa hi viçvām parthivā : 6.16.20^a, sa hi viçvāti parthivā.]

[6.45.22^b, puruhūtaya satvane : 8.45.21^b, puruṣmṛṣāya satvane.]

[6.45.25^a, imā u tvā çatakṛato : 8.92.12^a, vayam u tvā, &c.]

6.45.25^c (Çaṁyu Barhaspatya ; to Indra)

imā u tvā çatakṛato , bhi pra çonuvur girah,
indra vatsām nā mātaraḥ.

or cf. 6.45.25^a

8.95.1^d (Tiraçet Aṅgīrasa ; to Indra)
ā tvā giro rathīr ivāsthuh suteṣu girvaṇah,
abhi tvā sam anuṣatōndra vatsām nā mātaraḥ.

Cf. gāvo vatsam na mātaraḥ, 9.12.2^c, abhi vatsam na dhenavaḥ, 9.13.7^d, and vatsam gāvo nā dhenavaḥ, 6.45.28^c. See next item but one

6.45.27 = 3.41.6.

6.45.28^c (Çaṁyu Barhaspatya ; to Indra)

imā u tvā sūtē-sute nakṣante girvano girah,
vatsām gāvo nā dhenavaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)
abhi viprā anuṣata gāvo vatsām nā mātaraḥ,
(indram somasya pītāye.)

or 1.16.3^e

Cf. 9.100.7^c vatsam jātam na dhenavaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girah). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtāmaṁ purūpām.

6.45.30^b (Çamīyu Barhaspatya; to Indra)

asākāṁ indra bhūtu te stōmo vāhiṣṭho āntamaḥ,

asān rāyē mahē hinu.

8.5.18^b (Brahmatithi Kāva; to Aṣvins)

asākāṁ adyā vām ayam stōmo vāhiṣṭho āntamaḥ,

yuvābhyam bhūtv aṣvina.

or 8.5.18^a

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 303; Oldenberg, ZDMG. l. 432. St. 6.45.18 is closely parallel, 'This our song of praise, shall be to day your most beloved, best conveyance; yours it shall be, O Aṣvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18^a: 'dann der klagliche schluss, yuvābhyam bhūtv aṣvina.' He does not notice that this pada also is repeated in 8.26.16 vāhiṣṭho vām bhāvanāṁ stōmo dūtō huvan narā, yuvābhyam bhūtv aṣvina. 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes, yours it shall be, ye Aṣvins!' I agree with Aufrecht as to the 'klaglicher schluss' in 8.5.18; that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pada of 8.26.16. — Cf. 8.1.3^a, asākāṁ brāhmedaṁ bhūtu te.

6.45.32^c (Çamīyu Barhaspatya; to Brbū Takṣan)

yasya vāyor iva dravād bhadrā rātiḥ sahasraṇi,

sadyō dānāya mānhate.

10.62.8^d (Nābhānediṣṭha Mānava; Savarṇer dānastutiḥ)

pra nūnam jayatām ayāni manus tokmeva rohatu,

yah sahasraṁ çatūrvān sadyō dānāya mānhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 cf. Pachel, Ved. Stud. ii. 115 bottom:

6.45.33^{ab} (Çamīyu Barhaspatya; to Brbū Takṣan)

tāt sū no viçve aryā ā sādā gṛṇanti kārāvah,

brbūm sahasradūtāmam sūrim sahasrasātāmam.

8.94.3¹ (Bindu Āṅgīrasa, or Putalākṣa Āṅgīrasa; to Maruts)

tāt sū no viçve aryā ā sādā gṛṇanti kārāvah,

marutah somapitaye.

or 1.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsere treuen sänger den Brbū, der am meisten schenkt, den Fürsten der am meisten schenkt.' This differs, *totò caelo*, from his rendering of 8.94.3, 'Drum laden unsere sänger auch, die treu-geanteten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 268, renders 6.45.33: 'immer singen alle sänger über diese [tāt] des frommen, Brbū den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die rühmesänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich, poets and the wealthy art-

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānatuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Fischei, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gṛānti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(VAl.6).1^b (see under 8.46.3).

6.46.8^b (Çamyu Barhaspatya; to Indra)

yuh satrahū vicarṣaṇir indraṁ tām hūmahe vayām,

sāhasramuṣka tūvinrṃpa sāt pate bhāva samātsu no vrdhe.]

cf. 5.9.7

8.51(VAl.3).5^b (Çruṣṭigu Kaṇva; to Indra)

yó no datū vāsannāmi indraṁ tām hūmahe vayām,

vidmā hy aśya sumatīn nāvtyastīn gāmema gomatī vrajē.]

cf. 8.46.9^d

For 8.51. Val. 31.8^c cf. under 1.4.3^b.—For vicarṣaṇi see my remark under 2.5.4.

[6.46.8^d, *bhāva samātsu no vrdhe*: 5.9.7^c; 10.7^c; 16.5^c; 17.5^c, *utāidhi pṛtāu no vrdhe*.]

6.46.4^c (Çamyu Barhaspatya; to Indra)

bādhase jūnān vṛsabheva manyuṇa ghrṣāu mllhū r̥ṣama,

asmākaṁ bodhy avitā mahādhané tanūṣv apsu sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

parā pūdsava maghavannu amitrān suvēdā no vasu krdhi.,

cf. 6.48.15^c

asmākaṁ bodhy avitā mahādhané bhāva vrdhah sākhnām.

In 6.46.4^c *vṛsabheva* is *vṛsabha iva*.—The phrase, *asmākaṁ bodhy avitā*, occurs in sundry other connexions, see under 7.32.11.

6.46.7^a (Çamyu Barhaspatya; to Indra)

yād indra nāhuṣiṣv aṁ ojo nr̥mṇam ca kṛṣṭiṣu,

tyad vā pañca kṛttimāni dyumnāni ā bhara, satra viçvāni pāuṣyā.

cf. 5.35.2^c

8.6.24^b (Vatsa Kaṇva; to Indra)

uta tyad nāvāçvyam, yād indra nāhuṣiṣv ā,

cf. 5.6.10^d

ngre vikṣu pradīdayat.

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yād vā pañca kṛttimāni dyumnāni ā bhara*: 5.35.2^c, *yad vā pañca kṛttinām*.

[6.46.9^c, *chardir yacha maghāvadbhyaç ca mähyaṁ ca*: 9.32.6^b, *maghāvadbhyaç ca mahyaṁ ca*.]

Cf. the cadence *maghāvāno vayasā* at 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prā nah purastēva paçya prā no naya pratarām vāsyō ácha,
bhāvā supāro atiparayō no bhāvā suntir utā vāmantih.

10.45.9^e (Vatsapri Bhālandana ; to Agni)

yās te adya kṛṇāvad bhadraçoce 'pūpām deva ghṛtavantam agne,
prā tām naya pratarām vāsyō achābhi sumnām devabhaktam yaviatha.
8.71.6^c (Suditi Āngirasa, and Purumīlha Āngirasa ; to Agni)
tvām rayīni puruvīram āgne dāçuse martāya,
prā no naya vāsyō ácha.

That the páda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9.), so that Arnold's suggestion, *Vedic Metre*, p. 314, to read *nayā* is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukirti Kakṣivata ; to Indra)

indrah sutráma svávān ávobhiḥ sumṛlikó bhavatu viçvāvedāḥ,
bádhatām dvéço ábhayaṁ kṛṇotu suviryasya pátayaḥ syāma,
8.7.1.20^d
8.4.51.10^d

For the character of this and the next stanza see Arnold, *VM.*, p. 44. Oldenberg, *RV. Noten*, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmāṇī hymn, 10.131. Cf. Bloomfield, *JAOS.* xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛliko bhavatu viçvāvedāḥ: 4.1.20^d, sumṛliko bhavatu jatāvedāḥ.

6.47.12^d = 10.131.6^d; 4.51.10^d; 9.89.7^d; 95.5^d, suviryasya pátayaḥ syāma.

6.47.13^{a,b} = 10.131.7^{a,b}: 3.1.21^d; 59.4^d, téasya vayām sumatāu yajñīyasyāpi
bhadre sāumanasó syāma; 10.14.6^d, téām vayām sumatāu yajñī
yānām āpi bhadre sāumanasó syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukirti Kakṣivata ; to Indra)

téasya vayām sumatāu yajñīyasyāpi bhadre sāumanasó syāma,
sá sutráma svávān indro asmé árac cid dvéçāḥ sanutár yuyotu.

7.58.6^e (Vasiṣṭha ; to Maruts)

pra sá vaci suṣṭutir maghónām idām saktām maruto juanta,
árac cid dvéço vṛṣaṇo yuyote yuyām pata svastibhiḥ sáda nah.
8.7.1.20^d ff.

10.77.6^d (Syūmarāçmi Bhārgava ; to Maruts)

prā yād váhadhve marutaḥ parákád yuyām mahāḥ sainváraṇasya vāsavaḥ,
vidánāso vasa vo rádhyaṣyárac cid dvéçāḥ sanutár yuyote.

Can one doubt reasonably that . . . vṛṣaṇo yuyote is epigonal to . . . sanutar yuyote?—For 10.77.6 cf. Oldenberg, *RV. Noten*, p. 365.

6.47.20—] *Part 1: Repeated Passages belonging to Book VI* [294

[6.47.20^c, bhāspate prā cikitsā gāvistāu : 1.91.23^d, ubhāyebhyaḥ prā, &c.]

[6.47.28^d, deva ratha prāti havyā grbhaya : 1.91.4^d, rājan soma prāti, &c.]

[6.48.1^c, pra-pra vayām amftam jātāvedasam : 8.74.5^a, amftam jātāvedasam.]

6.48.3^c (Çaṁyu Barhaspatya ; to Agni)

vṛṣa hy agne ajāro mahān vibhāsy arcīṣa,

ājāsreṇa çociṣā çōçucac chuçe sudītībhiḥ su didihi.

7.5.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

tava tridhātu prthivī uta dyāur vāiçvānara vratam agne sacanta,

tvām bhāśā rodasi ā tatanti. ājāsreṇa çociṣā çōçucānaḥ.

6.48.6^c (Çaṁyu Barhaspatya ; to Agni)

ā yāḥ paprāu bhanūna rodasi ubhe dhumena dhavate divi,

tirās tamo dadṛçe ūrmyāsv ā çyāvāsv aruṣo vṛṣā çyāvā aruṣo vṛṣa.

7.9.2^d (Vasiṣṭha Maitravaruṇi ; to Agni)

sa sukṛatur ye vi durah papṛnām punano arkam purubhojasam nah,

hota mandro viçam dantunās tirās tamo dadṛçe rāmyāpām.

In the Nighaṇṭu 1. 7 ūrmya and rāmya are listed successively among the twenty-three names for 'night'. - For 6.48.6^c see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çaṁyu Barhaspatya ; to Agni)

viçvasam grhapati viçam asī tvām agne mānuṣipām,

çatām pūrbhir yaviṣṭha pāhy āñhasaḥ sameddhāram çatām hima stotfbiho ye
ca dādati.

7.16.10^d (Vasiṣṭha Maitravaruṇi ; to Agni)

ye rūdhāsi dādaty acyā maghā kāmena çravaso mahah,

tām āñhasaḥ pūrhi partfbhiḥ tvām çatām pūrbhir yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B8.

6.48.15^c (Çaṁyu Barhaspatya ; to Maruts, or Lingoktadevataḥ)

tvesam çardho na mūrutaṁ tuviçvany anarvāpam pūṣanam sām yāthā çatā,

sam sahasrā kārīṇac çarṣanubhya an avir gūhā vāsu karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

para pudasva maghavann amitrān suvédā no vāsū kṛdhi,

çasmākam bodhy avitā mahadhane, bhāvā vṛdhaḥ sākhnām. 6.46.4^c

6.48.16^c (Çaṁyu Barhaspatya ; to Pusan)

u mā pūṣam upa drava çānsasam nu te apikarna aghṛṇe,

aghā aryō ūrātayaḥ.

6.59.8^b (Bhāradvāja ; to Indra and Agni)
 indragñi tāpanti māghā aryō arātayaḥ,
 āpa dvēśānsy ā kṛtām yuyutām sūryad adhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryō arātayaḥ see last Geldner, *Ved. Stud.* iii. 90.

6.49.1^{c+d} (R̥jivān Bhāradvāja ; to Viṣve Devāḥ)
 stuḥ jānam suvratām nāvyaśibhir gīrbhir mitravaruṇa sumnavanta,
 tā ā gamantu tā ihā cṛvantu sukṣatrāso vāruṇo mitrō agñih.

10.15.5^c (Çaṅkha Yāmāyana : to the Fathers)
 upahūtāḥ pitārāḥ soṃyāso barhiṣyēsu nidhīsu prīveṣu,
 tā ā gamantu tā ihā cṛvantv adhi bruvantu t- vantv asmān
 6.51.10^c (The same as 6.49.1)
 tē hi cṛsthavaracasas tā u nas tiro viṣvāni duritā nayanti.
 sukṣatrāso vāruṇo mitrō agñir itadhitayo vakmarījasatyah.

For cṛvantu see *Ved. Stud.* i. p. vi. note.—For 6.49.1^d cf. *Itavāno vāruṇo mitrō agñih* under 7.39.7, and other citations in the note there.

6.49.4^a, pra vāyūm achā brhati manṣa : 3.33.5^a, pra sindhum achā brhati manṣa.

6.49.5^{b1} : 1.183.3^{cd}, yena narā nāsatyegayādhyai vartir yāthas tanayāya tmane
 ca ; 1.184.5^c, yataim vartis tanayāya tmane ca.

6.49.10^c, brhantam rṣvam ajaram suṣumnā : 3.32.7^b ; 6.19.2^b, brhantam rṣvam
 ajaram yuvanām.

[6.49.12^a, pra viriāya pra tavase turīya : 6.32.1^b, mahe viriāya tavase turīya]

[6.49.13^a, yo rājānsi vimame pārthivāni : see under 1.160.4.]

6.49.14^b, tāt pārvatas tāt savitā cano dhāt : 1.107.3^b, tad aryamā tat savita, &c.

6.50.4^b, 15^c, adyā (1.5^c, gnā) hutāso vasavo dhṛtāḥ

6.50.7^d (R̥jivān Bhāradvāja ; to Viṣve Devāḥ, here Apah)
 omānam āpo mānuṣir amṛktaḥ dhātā tokāya tanayāya çam yoh,
 yūyam hi śthū bhīṣajo mātītāmā viṣvasya sthātūr jāgato jānitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eṣā syā mitravaruṇa nṛcakṣa ubhō ud eti sūryo abhi jman,
 viṣvasya sthātūr jāgataḥ ca gopā rju marteṣu vṛjinā ca pāçyan-
 or 4.1.17^d

10.63.8^b (Gaya Plāta : to Viṣve Devāḥ)
 yā iṣire bhuvanasya pracetaso viṣvasya sthātūr jāgataḥ ca mantavaḥ,
 tē nah kṛtād akṛtād enasas pary adyā devānah pipṛtā svataye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, *Bezz. Beitr.* xv. 36 ff.—Note the correspondence of
 6.50.13^a with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no deváh savitá tráyamāṇaḥ : 7.35.10^a, çam no deváh, &c.]

6.50.8^d, vyurnvātā dāçuṣe vāryaṇi : 5.80.6^c, vyurnvātī dāçuṣe vāryaṇi.

[6.50.9^a, utā tvam sūno sahaso no adyā : 1.58.8^a, śchidrā sūno, &c. ; 4.2.2^a, ihā tvam sūno, &c.]

6.50.13^c (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

uta syā devaḥ savitā bhāgo no 'pām napad avatu dānu pāpriḥ,
tvāṣṭā devébhir jānibhiḥ sajōṣā dyāur devébhiḥ pṛthivī samudrāiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

uta mātā bhrāddivā çrpotu naṣ tvāṣṭā devébhir jānibhiḥ pitā vāoaḥ,
rbhukṣā vījo rathaspatir bhāgo ranvāḥ çānsaḥ çaçamānasya pātu naḥ.

6.50.15^b (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

ovā napāto mama tasya dhūbhiḥ bharādvajā abhy ārcanty arkāiḥ,
gnā hutāso vasavo 'dhreṣṭā, viçve stutāso bhūta yajatrāḥ.

cor 6.50.4^b

7.2.1.6^b (Vasiṣṭha Maitravarūṇi ; to Indra)

ovōd indram vṛṣṇam vajrabāhuṁ vāsiṣṭhāso abhy ārcanty arkāiḥ,
sa na stuto vīrāvad dhātu gomad, jnyam pāta svastībhiḥ sādā naḥ.

cor c : 1.190.30 ; d : refrain, 7.1.20^d ff.

Of the pādas 7.2.1.12^b, dāgvaso abhy ārcanty arkāiḥ, and 6.21.10^b, jantāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^a : 4.1.17^d ; 7.60.2^d, rju marteṣu vrjina ca pāçyan.

6.51.5^c (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

dyāus pitā pṛthivī mātā adhrug agne bhrātar vasavo mṛtā nāḥ.
viçva āditya adite sajōṣā asmābhyam çarma bahulaṁ vi yanta.

cor 5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evā pṛatḥ sūnu avirvṛhad vo viçva ādityā adite maṇiṣi,
īṇāso nro amartyenistāvi jano divyō gāyena.

6.51.8^d, asmābhyam çarma bahulaṁ vi yanta : 5.55.9^b, asmābhyam çarma bahulaṁ vi yantana.

6.51.7^{ab} (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

na va ōno anyākṛtām bhujema mā tāt karma vasavo yāo cāyadhve,
viçvasya hi kṣayatha viçvadevāḥ svayam ripuṣ tanvām rirīṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitras tan no varuṇo māmahanta çarma tokāya tanayāya gopāḥ,

mā vo bhujemānyājātam ōno mā tāt karma vasavo yāo cāyadhve.

[6.51.8^b, námo dadhāra prthivīm utā dyām : 3.59.1^b, mitrō dadhāra, &c.]

6.51.10^c : 6.49.1^d, sukastrāso várūno mitrō agnīh.

6.51.15^a : 1.15.2^c ; 8.7.12^a ; 83.9^a, yūyam hi śthā sudānavah.

6.51.15^b (R̥jicvan Bharadvāja ; to Viṣve Devāh, here Maruts)
yūyam hi śthā sudānava, indrajyeṣṭhā abhidyavaḥ,
kartā no adhvann ā sugāni gopā amā.

sw 1.15.2^c

8.83.9^b (Kusidin Kāva ; to Viṣve Devāh, here Maruts)
yūyam hi śthā sudānava, indrajyeṣṭhā abhidyavaḥ,
adhā cid va uta bruvē.

sw 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jicvan Bharadvāja ; to Viṣve Devāh)
apa panthām aganmahi svastigām anehāsam,
yē na viṣvāḥ pari dviso vṛṇakti vindāte vasu.

8.69.16^c (Priyamedha Angirasa ; R̥kṣā, vamedhāyor dānastutiḥ)
a tū suṣpra dānīpate ratham tistha hiraṇyavam,
adha dyukṣāni sacevahi sahāsrāpadam aruṣam svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangeforderten', at 6.22, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Védique*, p. 26 ff.

6.52.3^d : 3.30.17^d, brahmadvīṣo tapusmī hetim asva.

6.52.5^d : 10.59.4^b, paṇyema nu sūryam uccarantam ; 4.27.4^b, jyok paṇvat sūryam
uccarantam ; 7.104.24^d, ma te dr̥ṣṇa sūryam uccarantam ; 10.59.6^c,
jyok paṇyema sūryam uccarantam.

6.52.7^a = 2.41.7^a : 1.3.7^b, viṣve devāsa a gata.

6.52.7^b = 2.41.13^b, ṛṇutū mā imāni havam : 8.73.10^b, ṛṇutām mā imāni havam.

6.52.12^a, imāni no agne adhvarāni : 5.4.8^a, asmākam agne adhvaram juṣasva ;
7.42.5^a, imāni no agne adhvarāni juṣasva.

6.52.12^c (R̥jicvan Bharadvāja ; to Viṣve Devāh, here Agni)
imāni no agne adhvarāni, hotar vayunaṣo yaja,
cikitvān dāivyaṁ jānam.

sw 5.4.8^a

8.44.9^c (Viropā Aṅgirasa ; to Agni)
samidhānā u santya cakraṇoca ihā vaha,
cikitvān dāivyaṁ jānam.

Ludwig, 119, renders 6.52.12, 'dies unser opfer. O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schaar.' *Chant* translations of the

third páda seem plausible, especially when we remember that Agni knows the races or births of the gods 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40.). And yet the páda is construed differently in 8.44.9. Here *í vaha* governs *dáivyaṣ jānam*, and *ekitvān* is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated páda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of *yaj* with two accusatives see the Lexicons.

6.52.13^d (R̥ijc̥van Bharadvaja; to Viçve Devāḥ)

viçve devāḥ ṛṇutémāni hávam me yé antárikṣe yá upa dyávi śthá,
yé agnījihvá utá vā yajatra śśedyāsmín barhiṣi mādāyadhvam.

6.68.11^d (Bharadvaja; to Indra and Varuṇa)

indravaruṇā mādhumattarīṣasya vṛṇaḥ sómasya vṛṇaṁ vṛethām,

cf. 1.108.3^b

idāni vām āndhaḥ páricikṭam asmé śśedyāsmín barhiṣi mādāyethām.

10.17.8^c (Devaçravasa Yamāyana; to Sarasvatī)

sarasvatī yá sarátham yayátha svadhábhīr devī pitṛbhir mādanti,
śśedyāsmín barhiṣi mādāyasvānamivá śa á dhehy asmé.

AV 18.1.42^c; 4.46^c read mādāyadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādāyadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilius mādāyaava, because it is unlikely that anybody should have changed the simple reading mādāyaava to mādāyadhvam. But mādāyadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the páda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.1.10^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, agnīparjanyaṁ avatāni dhīyam me; 2.40.5^c, sómāpūṣaṇāṁ avatāni dhīyam me.

6.52.17^a; 4.6.4^a, stīrṇe barhiṣi samidhāne agnáu.

6.53.5^b, 7^b, áraya (7^b, pañnam) hṛdaya kave.

6.53.5^c–7^c, athem asmahīyam randhaya.

6.53.7^a, 8^d, á rikha kikirá kṛṇu.

6.53.10^b (Bharadvaja; to Pusan)

uta no goçápiri dhīyam açvasāṁ vājasāṁ utá,
(nrvát kṛṇuhi vitaye.)

cf. 1.13.2^c

0.2.10^b (Medhatithi Kanva; to Soma Pavamāna)

goçá indo nrvá asy açvasāṁ vājasāṁ utá,

(atmā yajñasya pūrvyāḥ.)

cf. 3.11.3^b

Prima facie the Pusan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)

pūṣaṇi ānu prā gā ihi yājamānasya sunvatāḥ,
asmākaṇi stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)

indrāgniṁ ṛṇutām hāvāṇi yājamānasya sunvatāḥ,
vītām havyāny ā gataṁ pībatam somyāṇi mādhu.

see 6.60.15^d

(Cf. yājamānasya sunvatā, under §.26.5^a, and see p. 9.)

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṇvantaṁ pūṣāṇiṁ vayāṁ uryam anaṣṭavedaṣaṁ,
içāṇaṁ rāyā imahe.

8.26.22^b (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Vayu)
tvāṣṭur jāmatarāṇi vayāṁ içāṇaṁ rāyā imahe,
satāvanto vāyūṁ dyumnā jānaṣaḥ.

8.46.6^c (Vaça Açvya ; to Indra)

tam indrāṇi dānam imahe çavaśāṇāṁ ābhīrvam,
içāṇaṁ rāyā imahe.

8.53 (Vāl. 5). 1^d (Medhya Kṛva ; to Indra)

upamaṇi tvā maghonāṁ jyēṣṭharāṇi ca vṛṣabhūṇāṁ,
pūrbhīttamaṇi maghavanu indra govidam içāṇaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

uta ghā sa rathītamah sakhya satpatir yujā.
indro vṛtrāpi jighnate.

8.17.8^c (Irimbiṭhi Kṛva ; to Indra)

tuvigrīvo vajrodarāḥ subāhur andhaso made,
indro vṛtrāpi jighnate.

(Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.)

6.57.1^b : 4.31.11^b, sakhyāya svastaye.

6.57.1^c, huvōma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, havante vājasātaye ;

8.9.13^b, huveya vājasātaye.

6.59.3^c, indrā nv agnī āvaseha vajriṇā : 5.45.4^b, indrā nv agnī āvase huvadhyaī.

6.59.7^d (Bharadvāja ; to Indra and Agni)

indrāgniṁ ā hi tanvate naro dhānvāni bahvoḥ.

mā no asmin mahādhané pārā varktāṁ gāvīṣṭṣu.

8.75.12^{ab} (Virupa Āṅgīrasa ; to Agni)

mā no asmin mahādhané pārā varg bhārabhīd yathā,
sainvargam sain rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Nāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahmadatta (JSAI vii. 340) *nirvṛṇṇakāmabhogebhyo bhārebhya iva bhārikāḥ*.

6.59.8^b: 6.48.10^c, aghā aryo āratayaḥ.

6.59.9^d: 1.79.9^b, rayīm viçvāyupoṣaṣam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indragṇi ukthavahasa stómebhir havanaçrutā,

viçvabhir girbhir á gatam (asyā somasya pītaye.)

6^{sr} 1.22.1^c

8.8.7^d (Sadhivansa Kāṇva; to Açvins)

divaṣ cid rocanāḍ adhy, á no gantaṁ svarvidā,

6^{sr} 1.49.1^b

dhibhir vatsapracetasa stómebhir havanaçrutā.

8.12.23^b (Purvata Kāṇva; to Indra)

mahāntam mahinā vayanī stómebhir havanaçrutam,

arkāir abhi pra ṇonumahi sam ojaṣe.

6.59.10^d: 1.22.1^c; 2.3.2^e; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c—12^c, asya somasya pītaye.

6.60.5^b: 5.86.4^b, indragṇi havāmahe.

6.60.5^c: 1.17.1^c, tā no mṛlāta idṛṣe; 4.57.1^d, sa no mṛlātidṛṣe.

6.60.7^b: 1.11.8^b, abhi stomā anuṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vani santi puruṣpṛṇo niyūto daçuse narā.

6.60.9^b: 1.16.5^b; 21.4^b, upedam savanain sutam.

6.60.9^c: 8.38.7^c—9^c, indragṇi somapītaye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

á no gávyebhir açvyāir vasavyāir ūpa gachatam,

sakhyaṁ devāu sakhyāya çambhuv, indragṇi tā havāmahe.)

6^{sr} 1.21.3^b

8.73.14^{ab} (Gopavana Atreya, or Saptavadhri Atreya; to Açvins)

á no gávyebhir açvyāih sahasrāir ūpa gachatam,

antī sad bhntu vām avah.)

6^{sr} refrain, 8.73.1^c—18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahasrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues.

mā no gávyebhir açvyāih sahasrebhir atī khyatam,

anti sad bhntu vām avah.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifier has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.1^{ab} (under 1.162.1).—The hymn 6.60 shares two padas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāh.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^c, pībatāni somyam madhu; 8.24.13^b, pībatī somyām mādhu.

6.61.3^a: sarasvati devanīdo nī barhaya; 2.23.8, bīhaspate devanīdo nī barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājintvati.

6.61.5^b: 1.40.2^b, upabrūte dhane hite.

6.61.7^a (Bharadvāja; to Sarasvatī)

utā syā naḥ sárasvatī ghorī hiraṇyavartanīh
vrataghu. vaṣṭi suṣṭutam.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utā syā naḥ sárasvatī juṣāṇópa śravat subhaga yājñe asmin,
mitājñubhir namasyāir iyanā rayā yuja eid uttarā sakhibhyah.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no viṣṭvā āti dvīṣaḥ; 5.25.9^c, sa no viṣṭvā āti dvīṣaḥ.

6.61.11^{ab}, āpaprurī pāṛthivāny uru rajo antarīkṣam; 1.81.5^a, ā paprau parthivam
rajaḥ.]

6.63.2^d, na yat paro nantaras tuturyat; 2.41.8^a, na yat paro nantarah.

6.63.4^b, pra rātir eti jūrṇmī ghṛtaci; 4.6.3^a, yata sujūrṇm rātīm ghṛtaci.]

Cf. under 3.19.2.

6.63.7^b, abhī prayo nāsatyā vahantu; 1.118.4^d, abhī prayo nāsatyā vahanti.

6.63.7^c (Bharadvāja; to Aṣvins)

a vām vayo 'cvaso vāhiṣṭhā abhī prayo nāsatyā vahantu,
prā vām rátho mánojavā asarjīṣaḥ prkṣa isidho anu purvīh.

For 1.118.4^d

7.68.3^a (Vasiṣṭha; to Aṣvins)

prā vām rátho mánojavā iyarti tiro rajāṇsy aṣvīnā śatotīh,
asmabhyam sūryāvaso iyanāh.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakfe chukráṁ duduhe pññir údhaḥ; 4.3.10^d, víśa cūkrām duduhe
pññir údhaḥ.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [802

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^a, náśya vartá ná tarutá mahadhana.

[6.66.8^b, maruto yám ávatha vájasātāu : 10.35.14^a ; 63.14^a, yáñ devāso ávatha vájasātāu.]

6.66.8^c, toké vā gōṣu tánaye yám apsu : 6.25.4^c, toké vā gōṣu tánaye yád apsu.

6.66.11^b rudrāsya sūnūm havasá vivāse : 1.64.12^b . . . havasá gr̥ṇīmasi.

[6.67.10^a, ví yád vícamī kistáso bhárante : 7.72.4^b, prá vām bráhmaṇi kárāvo bhárante.]

[6.68.2^b, śúrāṇām çaviṣthá tá hi bhūtām : 7.93.2^a, tá sánasí çavasāná hi bhūtām.]

[6.68.4^d : dyáuṣ ca prthivi bhūtām urví : 10.93.1^a, mabī dyāvaprthivi bhūtām urví.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhattō vasumantān puruṣum : 4.34.10^b, rayīm dhattā, &c. , 7.84.4^b, rayīm dhattān, &c. ; 4.49.4^b, rayīm dhattān çatagvinām ; 1.159.5^d, rayīm dhattān vasumantān çatagvinām.

6.68.8^c, itthá gr̥ṇanto mahinasya çárdhaḥ : 6.33.5^c, itthá gr̥ṇanto mahinasya çarman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gr̥ṇānā pr̥kṭān rayīm sauçravasáya devā,

itthā gr̥ṇanto mahinasya çardho, 'pó ná návā duritá tarema.

cf 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūripaçav āntasya sēta duratyēto ripāve martyāya,

ṛtasya mitrávaruṇā pathā vām apó ná návā duritá tarema.

Cf. 8.83.8 , 97.15.

6.68.11^b : 1.108.3^b, vṣṇaḥ somasya vṣṇāṇā vṣṇethām.

6.68.11^d, āsādyasmin barhiṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, upa brahmaṇi gr̥ṇutām giro (7^d, havām) me.

6.70.3^c (Bharadvāja ; to Dyāvaprthivyaū)

yó vām rjave kramapaya rodasi marto dadāṣa dhiṣaṇe sa sādhati.

prá prajābhū jāyate dhármapas pári yuvōḥ aiktá viśurūpāni sāvratā.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyam tirate vi mahīr iṣo yō vo varāya dāṣati, or 7.59.2^{cd}
prā prajābhir jāyate dhārmaṇas pāry ariṣṭaḥ sārva edhate, or 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

ariṣṭaḥ sā mārto viṣva edhate, prā prajābhir jāyate dhārmaṇas pāri,
or 1.41.2^c

yām ādityaso nāyatha sunttibhir āti viṣvāni duritā avastaye

cf. under 1.41.2.—For dhiṣṇe in 6.70.3^b see Hillebrandt, *Ved. Myth.* 1.176

6.71.1^a, ud u syā devaḥ savitā hiranyāyā; 2.38.1^a, ud u sya devaḥ savitā savāya;
6.71.4^a, ud u syā devaḥ savitā dāmūnāḥ; 7.38.1^a, ud u syā devaḥ
savitā yayāma.

6.71.3^d (Bharadvāja; to Savitar)

adadbhebbhiḥ savitāḥ payūbhiḥ tvaṁ civebbhir adya pari pahi no gayam.
hiranyajihvaḥ suvitāya nāvyase rākṣā mākīr no aghāṇasa iṣata.

6.75.10^d (Payu Bhāradvāja; Līngoktadevatāḥ)

brūhmaṇasaḥ pitāraḥ sōmyasaḥ cive no dyāvaprthivī aneasa,
pōṣā nāḥ pātu duritāḥ rāvdhō rākṣā mākīr no aghāṇasa iṣata.

For the repeated pāda cf. under 1.23.9.

6.71.4^a, ud u syā devaḥ savitā dāmūnāḥ; 2.38.1^a, ud u sya devaḥ savitā savāya;
6.71.1^a, ud u syā devaḥ savitā hiranyāyā; 7.38.1^a, ud u sya devaḥ
savitā yayāma.

6.72.2¹ (Bharadvāja; to Indra and Soma)

indrāsoma vāsuyatha usāsam ut sūryam nayatho jyotiśa saha.

upa dyūm skambhāthu skāmbhanenāprathatam prthivīm mātāraṁ vi.

10.62.3^b (Nabhanēdiṣṭha Manava; to Viṣve Devāḥ, or Aṅgirasāṁ stutih)
ya r̥tēna sūryam ārohayan divy āprathayan prthivīm mātāraṁ vi,
suprajastvām aṅgirasō vo astu prati gr̥bhñita mānavam sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uśas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth'. And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu)'. Cf. Hillebrandt, *Ved. Myth.* ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in *suprajastvām aṅgirasō vo astu*. Even so the repeated pāda, *aparthayan*, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.99.5; 10.62.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, *indrāsoma pakvām amāsv antāḥ* : 2.40.2^e, *abhyām indraḥ pakvām amāsv antāḥ*.]

6.72.5^b, *apatyasācam grūtyam rarāthe* : 1.117.23^d, *apatyasācam grūtyam rarāthām*.

6.73.1^d (Bharadvāja ; to Brhaspati)

yō adribhīt prathamajū r̥tāva bḥaspātir āṅgirasó haviṣmān,
dvibārhaḥmajā prāgharinasāt pitā na ā ródasi vṛṣabhó roravīti.

10.8.1^b (Triçiras Tvāṣṭra ; to Agni)

prā ketūnā brhatū yaty agni-ā ródasi vṛṣabhó roravīti,
divāç cid antān upamūn úd anaḥ apūm upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a ; 4.58.3^c ; 7.101.1^d.

6.74.1^c : 5.1.5^c, *dāme-dame sapta rātā dādhanā* (5.1.5^c, *dādhanā*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómarudrā dhāriyetham asuryam prā vām iṣṭáyō 'ram açnuvantu,
,dāme-dame sapta rātā dādhanā, çām no bhūtam dvipāde çām cátuṣpade.
6.74.1.5^c

7.54.1^d (Vasiṣṭha ; to Vastopati)

vāstoṣ pate prāti jānihy asmūn evāveçō anāmivó bhavaḥ naḥ,
yat tvēmahe prāti tān no juṣasva çām no bhava dvipāde çām cátuṣpade.

10.85.43^d (Suryā Savitrī ; to Surya)

ā naḥ prajānī janayatu prajāpatir ājarasūya sām anaktv aryamū,
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām cátuṣpade.

10.85.44^d (The same)

āghoracakṣur apatighny edhi çivā paçubhyaḥ sumānaḥ suvárcāḥ,
vīrasūr devākāmā syonā çām no bhava dvipāde çām cátuṣpade.

10.165.1^d (Kapota Nairṛta ; Kapotopahatau prāyaçittam)

dévaḥ kapóta iṣito yad ichān dūtó nīrṛtyā idām ājagāma,
tasmā arcāma kṛṇāvāma nīṣkr̥tiḥ çām no astu dvipāde çām cátuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with *astu* is later than the forms with *bhū*. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under *çām na edhi*, *çām no astu*, *çām no bhava*, *çām no bhavantu*, and *çām no bhūtam* ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^c, *aré badhetham nīrṛtiḥ parācāli* : 1.24.9^c, *būdhasva duré nīrṛtiḥ*, &c.

6.74.2^d : 6.1.12^d, *asmé bhadrī sauçravasūni santu*.

[6.74.4^c, prá no muñcatam várupasya páçāt : 10.85.24^a, prá tva muñcāmi várupasya páçāt.

6.75.10^d : 6.71.3^d, mákir no aghācaṇsa 1ṛata.

6.75.12^d (Payu Bhāradvāja ; to Arrows)

fjīte pári vṛñdhi nó 'çma bhavatu nas tanúh,

sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Payu Bhāradvāja ; Liṅgoktadevataḥ)

yātra baṇáh sampátanti kumará viçikhá iva,

tátra no bráhmaṇas pátir áditiḥ çárma yachatu viçváha çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mátá mitrásyā reváto 1'ryamñó várupasya cāneháso va útáyah suútáyo va
útáyah. 1
es d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{el}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ājuṣṭat pāhī dhūrtér āraruṣo aghayōḥ; 1.36.15^{ab},
pāhī no agne rakṣāsaḥ pāhī dhūrtér āravṇaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Maitravaruṇi; to Agni)

nū me brāhmāṇy agna ūc chaṣṭdhi tvām deva maghāvadbhyaḥ suśūdaḥ,
rātāu syāmobhāyāsa ā te ,yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyām pāta svastibhiḥ
sādā naḥ.

[7.2.4^b, prā vṛñjate nāmasā barhīr agnāu: 6,11.5^a, vṛñjé ha yān nāmasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudūgheva dhenuḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa devāīḥ sarātham turēbhiḥ: 5.11.2^c, indreṇa devāīḥ
sarātham sā barhīṣi; 10.15.10^b, indreṇa devāīḥ sarātham dādhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svīha devā amṛtā mādayantām.

7.3.2^c: 1.148.4^c, ūd asya vāto ānu vāti ṣocīḥ. See note to 1.148.4^c.

[7.3.6^b, vi yād rukmó ná rócasa upūké: 4.10.5^c, ṣriyē rukmó ná rocata upākó.]

7.3.10^b = 7.4.10^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 etá no agne sáubhagā didīhy āpi krátum sucétasam vatema,
 viçvā stotṛbhyo gr̥ṣatē ca santu yūyām pāta avastibhiḥ sādā naḥ.]

6th refrain, 7.1.20^d ff.

7.60.6^c (Vasiṣṭha ; to Mitra and Varuṇa)
 imé mitró varuṇo dūlābhaso 'cetāsam cic citayanti dākṣaiḥ,
 āpi krátum sucétasam vātantaḥ tirāç cid ānhaḥ supāthaḥ nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10–7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasiṣṭha Maitravaruṇi : to Agni)
 sá gṛtso agnis tárunaç cid astu yáto yáviṣṭho ājaniṣṭa mātūḥ,
 sám yó vānā yuváte çúcidan bhúri cid ānnā sám id atti sadyāḥ.

10.115.2^b (Upastuta Varṣṭihavya ; to Agni)
 agnir ha náma dhāyi dānn apástamaḥ sám yó vānā yuváte bhásmanā
 datā,
 abhipramurā juhvā svadhvarā inó ná prōthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çúcidan to çúcidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 ayām kavir ākaviṣu prāceta mārteṣv agnir amṛto ní dhāyi,
 sá mā no ātra juhuraḥ sahasvaḥ sādā tvó sumānasah syāma.

10.45.7^b (Vatsapri Bhalandana ; to Agni)
 uçik pāvakó aratíḥ sumedhū mārteṣv agnir amṛto ní dhāyi,
 iyarti dhumám aruṣām bháribhadrā uc chukrēṇa çocisā dyām ínakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krátum sucétasam vatema: 7.60.6^c . . . vātantaḥ.

7.5.2^a, pr̥ṣṭó divi dháyy agnīḥ pr̥thivyām: 1.98.2^a, pr̥ṣṭó divi pr̥ṣṭó agnīḥ pr̥thivyām.

7.5.2^b, netá sindhunām vṛṣabhá stíyānām: 6.44.21^b, vṛṣa sindhunām, &c.

7.5.4^d, ájasreṇa ṣocíṣā ṣócucanāḥ: 6.48.3^c, ájasreṇa ṣocíṣā ṣócucac chuce.

7.5.6^d, urú jyótiṛ janáyann áryaya: 1.117.21^d, urú jyótiṣ cakrathur áryaya.

7.5.7^a, sá jáyannānāḥ paramé vyòman: 1.143.2^a; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi; to Vaiṣvānara)

yó apácīne támasi mádantiḥ pr̥cíṣ cakára n̐tamaḥ ṣáoibhiḥ,
tám iṣānāṁ vásvo agnīm gr̥ṇíṣe 'nānataṁ damáyantaṁ pr̥tanyūn.

10.74.5^b (Gauriviti Çaktya; to Indra)

ṣáoiva índram ávase kṛṇudhvam ánānataṁ damáyantaṁ pr̥tanyūn,
ṛbhukṣānāṁ maghávānāṁ suvr̥ktīm, bhárta yó vájraṁ náryaṁ purukṣūḥ.

cf. 10.74.5^c

The *Pet. Lex.* and Grassmann, *Lexicon*, s.v. ṣácivant, also Grassmann in his Translation, ii. 360, 915, read ṣáci va for ṣáciva in 10.74.5^a. Cf. 10.104.3, dhībhīr viṣvābhiḥ ṣácya gr̥ṇānāḥ, and 8.96.13, ávat tám indraḥ ṣácya. Yet I do not regard the correction as certain, because the instrumental of ṣáci in the RV. is always ṣácya, and it would be a curious accident that the solitary form ṣáci should happen to be followed by vas, so as to produce the confusing effect ṣácivas. We should expect ṣácivantam índram for ṣáciva índram, and possibly that is precisely what ṣáciva índram stands for, ṣáciva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. ṣáciva índra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnīṛ mandró mádhuvacā ṛtāva.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nú tvām agna ímahe vásiṣṭhā iṣānāṁ sūno sahaso vásūnām,
iṣāṁ stotṛbhyo maghávadbhya ānaḍ yūyám pāta svastibhiḥ sádā naḥ.]

cf. refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, ṣām yát stotṛbhya apáye bhávati.

7.8.7 = 7.7.7.

7.9.2^d, tirás támo dadṛṣe rāmyūpām: 6.48.6^c, . . . dadṛṣa ūrmyāv á.

7.10.5^a (Vasiṣṭha Maitravaruṇi; to Agni)

mandráṁ hótāram uḥijo yáviṣṭham agnīm víṣa ṛlate adhvaréṣu,

sá hí ksápāvaṁ ábhavad rayínām, átandro dntó yajáthaya devān.

cf. 1.70.5^a

10.46.4^a (Vatsapri Bhalandana; to Agni)

mandráṁ hótāram uḥijo námobhiḥ pr̥ñcam yajūnām netāram adh-
varāṇām,

viṣām akṛṇvann aratīm pávakām havyaváhaṁ dádható mánuṣeṣu.

7.10.5^c, *sá hi kṣapávan ábhavad rayínām* : 1.70.5^a, *sá hi kṣapávan agní rayínām*.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarásya praketo ná r̥te tvád am̐ta mādayante,
á viçvebhīḥ sarátham yahi deváir ny agne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmītra ; to Indra)

ṛpa bráhmāṇi harivo háribhyām, sómasya yahi pítāye sutasya, ~~as~~ 1.3.6^b
indra tvā yajñāḥ kṣámamānam anaḍ dāçvān asy adhvarásya praketaḥ.

There is no reason to question that the repeated páda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pádas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, *sá ketur adhvarānam*.

[7.11.2^{ab}, *tvām ṛlate ajirām dūtyāya havīṣmantāḥ sūdam in mānūsasāḥ* : 10.70.3^{ab},
çaçvattamām ṛlate dūtyāya havīṣmanto manusyaḥso agním.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnir içe br̥ható adhvarasyāgnir viçvasya havīṣaḥ kṛtāsya,
krátum hy asya vásavo juṣántātāḥ devā dadhire havyavāham.

10.52.3^d (Agni Saucika ; to Devāḥ, here Agni)

ayām yó hótā kir u sá yamāsya kām ápy ūhe yāt samañjānti devūḥ,
áhar-ahar jāyate māsi-māsy áthā devā dadhire havyavāham.

Cf. the catenary páda 10.52.4^a, *mām devā dadhire havyavāham*, and 10.46.10^a, *yūm tvā devā dadhire havyavāham*.

7.12.2^b : 6.12.4^b, *agní ṣṭave dáma á jatávedāḥ*.

7.13.2^b : 3.6.2^a, *á ródasi apr̥ṇā jáyamānaḥ* : 4.18.5^d ; 10.45.6^b, *á ródasi apr̥ṇā jáyamānaḥ*.

7.14.1^a : 3.10.3^b, *samídā jatávedase*.

7.14.2^a, *vayām te agne samídā vidhema* : 4.4.15^a, *ayú te agne samídā vidhema* ;
 5.4.7^a, *vayām te agna uktháir vidhema*.

7.14.2^d, *vayām deva havīṣā bhadrāçoce* ; 5.4.7^b, *vayām havyúīḥ pāvaka bhadrāçoce*.

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

á no devébhir ūpa deváhutim ágne yahi vāsaṭkṛtīm juṣānāḥ,

túbhyaṁ devāya dāçataḥ syāma *ṛnyām pāta svastībhiḥ sáda naḥ.*

~~as~~ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dāçataḥ syāma mahó no rátā vi dadha iyanāḥ.

7.15.2^a : 9.101.9^c, *yáh páñca carṣanír abhi* ; 5.86.2^c, *yú páñca carṣanír abhi*.

7.15.2—] *Part 1: Repeated Passages belonging to Book VII* [810

7.15.2^c: 1.12.6^c; 8.102.1^c, kavīr gr̥hāpatir yūvā.

7.15.8^c, yájiṣṭho havyaváhanah: 1.36.10^b; 1.44.5^d, yájiṣṭham havyaváhana;
8.19.2^{1c}, yájiṣṭham havyaváhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)

kṣápu usráç ca dīdihī svagnáyas tváya vayám,
suvīras tvám asmayūh.

8.19.7^c (Sobhari Kaṇva; to Agni)

svagnáyo vo agnibhiḥ syáma sūno sahasa ūrjám pate,
suvīras tvám asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pádas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward relash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders páda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.2^{1c}.

7.15.10^a: 1.79.12^b, agnī rúksānsi sedhati.

7.15.10^c, çucih pávaká ídyaḥ: 2.7.4^a, çucih pávakó vándyaḥ.

7.15.11^b: 1.79.4^b, íçānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)

agne rákṣa ṇo anhasaḥ prāti śma deva rīṣataḥ,
tapiṣṭhāir ajūro dāha.

8.44.11^b (Virūpa Āṅgīrṣa; to Agni)

agne nī páhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēṣaḥ sahaskr̥ta.

The construction of the repeated páda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängnis, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei huter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^a), tvām naḥ páhy ānhaso doṣāvastar aghāyataḥ: 6.16.30^a), tvām naḥ páhy ānhaso jūtavēdo aghāyataḥ.

7.16.1^b (Vasistha Maitravaruni ; to Agni)

enā vo agnīm nāmasorjō nāpātam ā huve,

[priyām cētiṣṭham aratīm svadhvarām] viṣvasya dutām amṛtam. 67 1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa : to Agni)

ūrjō nāpātam ā huve 'gnīm pavakācociṣam,

asmīn yajñé svadhvaré.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny ṛire.

7.16.3^a (Vasistha Maitravaruni ; to Agni)

ūd asya gocir asthād ājuhvanasya mīlhūṣaḥ,

ūd dhūmāso aruṣāso divispīṇṇaḥ sām agnīm indhate nāraḥ.

8.23.4^a (Viṣvamanas Vaiyaçva ; to Agni)

ūd asya gocir asthād dīdiyūṣo vy ājāram,

tāpurjambhasya sudyūto ganaçrīyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhniṛ asā vidūṣṭaraḥ.

7.16.10^d, ṣatām pūrbhīr yaviṣṭhya : 6.48.8^c, ṣatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivasṭy āsicam : 2.37.1^b, ādhvaryavaḥ sū pūrṇām vasṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhniṛ devā akrīvata.

7.16.12^c, dādhati rātnam vidhatō suvīryam : 4.12.3^c, dādhati rātnam vidhatō
yaviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kṛṇuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedaḥ.

7.17.4^a : see preceding item.

7.17.7^a, tē te devāya dāṣataḥ syāma : 7.14.3^c, tūbhyām devāya dāṣataḥ syāma.

[7.18.12^d, tvāyānto yē āmadann ānu tvā : viṣve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā brhatāḥ ṣāmbarām bhet : 1.54.4^b, āva tmānā dhṛṣatū ṣām-
barām bhinat.

7.18.25^a, imām naro marutaḥ saṣcatānu : 3.16.2^a, imām naro marutaḥ saṣcata
vīdham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [812

[7.19.4^b, bhūrīṇi vṛtrā haryaçva hañsi : 7.22.2^b, yéna vṛtrāṇi haryaçva hañsi.]

7.19.4^d, ásvāpayo dabhítaye suhantu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya çāñsyam karisyan.

7.20.3^a, yudhmó anarvá khajakṣt samádvā : 6.18.2^a, sá yudhmāḥ sātva khajakṣt samádvā.

7.20.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

[yudhmó anarvá khajakṣt samádvā] çúraḥ satrāśúḍ janūsem āśalḥaḥ, ~~6.18.2^a~~
vy āsa indraḥ pṛtanāḥ svóḷā áçā viçvam çatrūyāntam jaghāna.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḍ indraḥ pṛtanāḥ svóḷā āsmāi yatante sakhyāya pūrvīḥ,
ā smā rátham ná pṛtanāsu tiṣṭha yām bhadráya sumatyā codáyāse.

Ludwig, 572, renders 7.20.3^a, 'Indra trib auseinander die heere, der aer starke'; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3^a, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah : note the common compound pṛtanāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svóḷāḥ is to be taken pregnant in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he throw himself through'; vy ānaḍ, 'he pervaded'; cf. the adjective vyānaḍi, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167 ; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhāsa tmānā ca yé maghávāno junānti,
vāsvi ṣu te jaritró astu çaktir yūyám pāta svastibhiḥ sádā nah.]

~~6.18.2^a~~ refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhita áhina çura pūrvīḥ.

[7.21.4^b, āpāñsi viçvā nāryāṇi vidvān : 4.16.6^a, viçvāni çakró nāryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtrāṇi haryaçva hañsi : 7.19.4^b, bhūrīṇi vṛtrā haryaçva hañsi.]

7.22.9^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yé ca pūrva ṣṣayo yé ca nūtnā indra bráhmāṇi janáyanta víprāḥ,
asmé to santu sakhyā çivāni yūyám pāta svastibhiḥ sádā nah.]

~~6.18.2^a~~ refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others; to Indra)
 mākīr na enā sakhyā vī yauṣus tāva cendra vimadāśya ca ṣṣeḥ,
 vidmā hī te prāmatīm deva jāmivād asmé te santu sakhyā qivāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. I. 243.

7.23.3^d, indro vṛtrāny apratī jaghanvān : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhi vāyūr nā niyūto no ācha.

7.23.5^d : 2.18.7^d, asmīñ chūra sāvane mādayasva ; 7.29.2^c, asminñ o ṣu sāvane mādayasva.

[7.23.6^a, evéd indram vṣṣanam vājrabāhum : 9.97.4^d, abhīndram, &c.]

7.23.6^b : vasiṣṭhāso abhy ārcanty arkāñ : 6.50.15^b, bharādvāja abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīrávad dhātu gomat.

7.24.1^a, yóniṣ ṭa indra sādane akāri : 1.104.1^a, yóniṣ ṭa indra niśāde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sōmaḥ pārisiktā mādhnī.

7.24.3^a (Vasiṣṭha Maitravaruṇi; to Indra)
 ā no divā ā prthivyaṁ ṛjīṣinn idām barhiḥ somapṛyaya yāhi,
 vāhantu tvā hārayo madryāñcam āṅuṣām āchā tavāsam mādaya.

8.79.4^b (Kṛtṇu Bhārgava; to Soma)
 tvām cittī tāva dāksair divā ā prthivyaṁ ṛjīṣin,
 yāvīr aghāsya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh pāda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of a and crasis before r). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic pāda 1.27.1^a, under 1.1.8. Arnold, VM. p. 314, reads prthivyaṁ in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasiṣṭha Maitravaruṇi; to Indra)
 ā no vīqṽbbhir ūtibhiḥ sajōṣā brāhma juṣāṇo haryaṇva yāhi,
 vātīvrjat sthāvirebbhiḥ suṣprasmó dādhad vṣṣanam ṣuṣmam indra.

8.8.1^a (Sadhvaṇsa Kanva; to Aṣvins)
 ā no vīqṽbbhir ūtibhir ṣṣvinā gāchatām yuvām, 5-75.3^b
 dāsā hīraṇyavartanī, pībatām somyām mādhu. c: 1.92.18^b; d: 6.60.15^d

8.8.18^a (The same)
 ā vām vīqṽbbhir ūtibhiḥ priyāmedhā ahūṣata, 1-45.4^b
 rājantav adhvarāṇām, ṣṣvinā yāmahūtiṣu. 1.1.8^a

8.87.3^a (Dyumnika Vasistha, or others ; to Agvins)

á vām vīcivābhīr ūtibhiḥ priyāmedhā ahuṣata,

☞ 1.45.4^b

tā vartir yātam ūpa vṛktābarhiṣo jūṣtam yajñām diviṣṭiṣu.

In 7.24.4^a sajōṣāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas ; see in the order of them.

7.24.6 = 7.25.6 (Vasistha Maitravaruṇi ; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvīraṁ yūyām pāta svastibhiḥ sādā naḥ.

☞ refrain, 7.1.20^d

7.25.8^c : 4.22.9^d, jahī vādhar vanuṣo mārtyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vājān : 1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasistha Maitravaruṇi ; to Indra)

vocéméd indraṁ maghāvānam enaṁ mahó rāyó rádhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastibhiḥ sādā naḥ.

☞ refrain, 7.1.20^d ff.

7.29.1^a (Vasistha Maitravaruṇi ; to Indra)

ayám sóma indra túbhyaṁ sunva ū tú prā yāhi harivas tádokaḥ,

pībā tv asyá súṣutasya cāror, dādo maghāni maghavann iyanāḥ.

☞ 3.50.2^d

9.88.1^a (Uṇanas Kāya ; to Pavamāna Soma)

ayám sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya pāhi,

tvám ha yám cakṛsé tvám vavṛṣá indum mādaya yūjyaya sómam.

7.29.1^o : 3.50.2^d, pībā tv asyá súṣutasya cāroh.

[7.29.2^b, arvācīnó hāribhir yahi túyam : 3.43.3^b, indra deva hāribhir, &c.]

7.29.2^o, asmīnn ū sú sāvane mādayasva ; 2.18.7^d ; 7.23.5^d, asmīñ chūra sāvane mādayasva.

7.29.2^d : 6.40.4^c, ūpa bráhmāṇi ṣṛṇava imá naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayám té ta indra yé ca deva : 5.33.5^a, vayám té ta indra yó ca nárah.

7.30.5 : see preceding item next but one.

7.31.4^a : 3.41.7^a ; 10.133.6^a, vayám indra tvāyāvuh.

7.31.12^a (Vasistha Maitravaruṇi ; to Indra)

indraṁ vāpīr ānuttamanyum evā satrá rújanain dadhire sáhadhyai,

hūyaçvāya barhayaḥ sām apīn.

8.12.22^c (Parvata Kāṇva; to Indra)

ḥindram vṛtrāya hantave devāso dadhire purāḥ,
indram vāṇīr anūṣatā sām ōjase.

67 3.37.5^a

[7.32.2^a, imé hí te brahmakṛtaḥ sūtá sácā: 10.50.7^a, yé to vipra brahmakṛtaḥ, &c.]

7.32.4^b : 1.5.5^c ; 137.2^b ; 5.51.7^b ; 9.22.3^b ; 63.15^b ; 101.12^b, somāso dadhyaçiraḥ.

7.32.6^d (Vasiṣṭha ; to Indra)

sa viró apratiṣkuta indreṇa çuçuve nṛbhīḥ,

yus te gabhirá sāvanāni vṛtrahan sunóty ā ca dhāvati.

8.31.5^b (Manu Vaivasvata ; to the Dāmpati)

yú dāmpati sāmānaḥ sunutá ā ca dhāvataḥ,
devāso nityayāçira.

The repeated páda occurs in a third form, AV. 6.2.1^b, sunótā ca dhāvata. The translation 'rinse' for ā dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ādhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb ā dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapáyno sómam indráya vajriṇe,

pacatā paktír ávase kṛnudhvam it prṇānn it prṇaté máyah.

9.30.6^b (Bindu Āṅgirasa ; to Soma Pavamāna)

sunótā mádhumatamāḥ sómam indráya vajriṇe,
cāruḥ çárdhāya matsarām.

67 9.30.6^a

9.51.2^b (Ucathya Āṅgirasa ; to Soma Pavamāna)

divāḥ pṛyúṣam uttamāḥ sómam indráya vajriṇe,
sunótā madhumattamam.]

67 9.30.6^a

Note the inversion of the pádas in 9.30.6^{ab} and 9.51.2^{bc}.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gánta gómati vrajé; 8.46.9^d
51.(Val.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gamād vájam vájāyann indra mártyo yasya tvám avitá bhūvaḥ,
asmákam bodhy avitá ráthānām asmákam çura nrām.

10.103.4^d (Apratiratha Āindra ; to Bṛhaspati)

bṛhaspate pári diyā ráthena rakṣohúmītrān apabádhamānaḥ,

prabhañján sēnāḥ pramṛṇo yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pádas bodhi seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pádas 5.4.9^a, asmákam bodhy avitá tanūnām; and 6.46.4^a; 7.32.25^a, asmákam bodhy avitá mahādhané.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhi tvā çura nonumaḥ: 8.2.15^c, abhi tvām indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyo divyo ná pāṛthivo ná jātó ná janiṣyate: 1.81.5^{cd}, ná tvāvān indra káç caná ná jātó ná janiṣyate.

7.32.25^b, suvéda no vásu kṛdhi; 6.48.15^e, suvéda no vásu karat.

7.32.25^c: 6.46.4^c, asmákam bodhy avitá mahadhané.

[7.33.7^b, tisráḥ prajā úrya jyótiragrāḥ: 7.101.1^a, tisro vácaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yamóna tatāni paric'hīm vāyantaḥ (12^c, vāyisyan).

7.34.17^a: 5.41.16^d, má nó 'hir budhnyo riṣe dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇāni çṛṇotu.

7.34.25^b (Vasiṣṭha; to Viçve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruta)

tán na indro váruṇo mitró agnir ápa óṣadhír vaníno juṣanta,
çárman syāma marútām upáste yūyám páta svastibhiḥ sádā naḥ.,
☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vasukra; to Viçve Devāḥ)

dyúvāpṛthiví janayann abhi vratāpa óṣadhír vanínāni yajñíyā,
antárikṣam svár á paprur utáye váçam devúsa tanvi ní māmṛjuḥ.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prol.* pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnir, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitú trīyamāṇaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viçve Devāḥ)

añdityá rudrá vāsavo juṣante dāni bráhma kriyamāṇam návyāḥ, ☞ cf. 3.8.8^a
çṛṇvantu no divyāḥ pāṛthivāso gójātá utá yé yajñíyāsaḥ.

10.53.5^b (Agni Saurika; to Devāḥ)

pāñca jānā máma hotráni juṣantaṁ gójātá utá yé yajñíyāsaḥ,
pṛthiví naḥ pāṛthivāt pátv áñhaso 'ntárikṣam divyāt pátv asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ pāṛthivāso gójātá ápyāḥ, which would seem to show that

gōjāta is something different and additional to āpya=apeukta. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'Luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, ye sthā jātā ādītor adbhyaṣ pāri yé prthivīyāh. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gō with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gōjāta āpyāh means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāh gūcagāt has a long list of epithets among which figure in succession ābhā gōjāh. Bergaigne, i. 231, seems to render the expression ābhā gōjāh as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gōjāta āpyāh are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (antarikṣā, antarikṣya, antarikṣamad, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.2. Similarly ābhā gōjāh in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem heilam haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 349, offers a third translation for gōjāta: 'Die fünf Geschlechter, die Gestirn-entsprossenen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyasaḥ pāñca jānā māma hotrām juṣadhvam. The word yajñīyasaḥ in both stanzas shows that the pāñca jānāh are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gōjāta utā yé yajñīyasaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gōjāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gōjātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pāthivīyās sonst immer die āpyās, apeukitas, adbhyaṣ pāri jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gōjāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñīyā yajñīyanām mánor yájatrá amṛtā řtājñāḥ,

té no řasantām urugāyām adyā jyuyām pāta svastibhiḥ sādā nah.ḥ

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhīrbhiḥ pūramdhya mánor yájatrá amṛtā řtājñāḥ,

rātisācā abhiśācāḥ svarvidāḥ svar giro brāhma sūktāni juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amṛtān vavande yé viṣva bhūvaḥabhi pratasthūḥ,

té no řasantām urugāyām adyā jyuyām pāta svastibhiḥ sādā nah.ḥ

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the řta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Pūramdhī, (the gods) worshipped by man, immortal, knowing the

pta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīḥ, rātiścaḥ, and abhiścaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvāṇāḥ: 3.59.1^a, mitrō jānān yātayati bruvāṇāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto daṣuṣe cid yābhiḥ viśeṣo haryaṣva dhībhīḥ,
vavanmā nū te yujyābhīr ūtī kadā na indra rāyā ā daṣasyeṣ.

8.97.15^o (Rebha Kaṣyapa; to Indra)

tān ma rām indra cūra citra pātva apō nā vajrin duriṭātī parśi bhūri,
kadā na indra rāyā ā daṣasyeṣ viṣvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prol.* 77 ff.; Grassmann, i. 566; Arnold, *VM.* p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u syā devāḥ savitā yayāma: 2.38.1^a, ūd u syā devāḥ savitā sāvāya;
6.71.1^a, ūd u syā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u syā dévalḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u syā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṣret, ~~6.71.1^a~~ 2.38.1^a
nūnām bhāgo havyo mānuṣebhir vi yō rātnā puruvāsura dādhati.

3.38.8^b (Prajapatir Vaiṣvāmītra, or others; to Indra [?])

tūd in nv āsya savitūr nākīr me hiraṇyāyīm amātiṁ yām āciṣret,
ā suṣṭutī rodasi viṣvaminvé āpīva yōṣā jānīmāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tan no jūspātīr māṁsiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō vase jōhaviti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvō āgirasas nakṣanta, rātnām devāsya savitūr iyānāḥ,

pitā ca tān no mahān yājatro viṣve devāḥ sāmānaso juṣanta. ~~6.71.1^a~~ cf. 7.42.1^a

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^b, 'die stürmischen Aṅgiras erlangten freude sehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yata pathibhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under 1.183.6.]

7.61.6^a (Vasiṣṭha ; to Mitra and Varuṇa)

sám u vām yajñám mahayám námobhir huvévám mitrávaruṇa sabádhaḥ,
prá vām mánmany ṛcáse návāni kṛtāni bráhma juṣṣann imāni.

For 7.61.6 cf. Pischel, Ved. Stud. i. 43.

7.42.5^a, imām no agne adhvarām juṣasva : 5.4.8^a, asmākam agne adhvarām
juṣasva ; 6.52.12^a, imām no agne adhvarām.

7.44.1^c, indram víṣṇum pūṣānam bráhmaṇas pátim : 5.46.3^c, huvé víṣṇum, &c.

7.44.1^d (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikrām vah prathamām aṣv. vṛṣasam agnīm sámiddham bhágam utáye huve,
indram víṣṇum pūṣānam bráhmaṇas pátim, ādityān dyāvāpṛthiví apāḥ
svāḥ. 5.46.3^c

10.36.1^d (Luça Dhanāka ; to Viçve Devāḥ)

uśāsanāktā brhatī supṛcāsa dyāvākṣāmā várūno mitró aryamā,
indram huve marútaḥ pārvatān apā ādityān dyāvāpṛthiví apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary ; the last páda is obviously borrowed from 7.44.1 ; the cadence, marútaḥ pārvatān apāḥ is from 5.46.3^b. The three stanzas involved are related ; see under 5.46.3. Cf. Max Müller, SBE. xxxii. 250.

7.44.2^b : 4.39.5^b, udīraṇa yajñām upaprayántaḥ.

[7.44.5^b, ṛtāsyā pánthām ānvetavá u : 1.24.8^b, sūryāyā pánthām, &c.]

7.45.1^c : 1.72.1^b, háste dádhanō nārya purūṇi.

[7.45.3^d, martabhojanam ádha rāsate naḥ : 1.114.6^c, rāsva ca no amṛta marta-
bhojanam.]

7.46.1^c : 2.21.2^b, āṣaḥhāya sáhamānāya vedhāse.

7.46.4^a, mām no vadhī rudra mām pára dāḥ : 1.104.8^a, mām no vadhīr indra mām pára
dāḥ.

7.47.3^b, devír devānām ápi yanti páthaḥ : 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni : 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, sīndhubhyo havyām ghṛtāvaj juhota : 3.59.1^d, mitráya havyām, &c.]

7.49.1^d—4^d, tá ápo devír ihá mām avantu.

7.50.1^d—3^d, mām mām pádyena rápasā vidat tsáruḥ.

7.52.2^{od}, mām vo bhujemanyajñtam éno mām tát karma vasavo yác cayadhve :
6.51.7^{ab}, mā va éno anyākṛtaṁ bhujema mām tát, &c.

[7.52.3^a, turapyávó 'ngiraso nakṣanta : 7.42.1^a, prá brahmáño āṅgiraso nakṣanta.]

7.52.3^b, rátnañ devasya savitúr iyanāñh : 7.38.6^b, rátnañ devasya savitúr iyanāñh.

7.53.1^a prá dyáva yajñāñh pṛthiví námobhiñh : 1.159.1^a, prá dyáva yajñāñh pṛthiví ṛtāvādhā.

7.54.1^d : 10.85.43^d, 44^d, cáñ no bhava dvipāde cáñ cātuspadē : 6.74 1^d, cáñ no bhūtañ, &c. ; 10.165.1^d, cáñ no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstospati)
amivahū vāstospate viçvā rūpāñy āviçāñ,
sākhā suçēva edhi nañ.

8.15.13^b (Goṣuktiñ Kāñvayana ; to Indra, here Soma)

ārañ kṣāyaya no mahé viçvā rūpāñy āviçāñ,

[indrañ jātītrāya harṣaya çacipátim.]

8.15.13^c

9.25.4^a (Dṛihacyuta Āgastya ; to Soma Pavamāna)

viçvā rūpāñy āviçāñ punāno yāti haryatāñh,

yātramñtāsa āsate.

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsern hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sieg'. Ludwig renders āviçāñ the participle, as though it were āviçāñ, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra ? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as viçvā rūpāñy āviçāñ belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indrañ jātītrāya harṣaya çacipátim recur in the form, apparently simpler and more primary, indrañ jātītrāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣāyaya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyah [sc. ṛçah], an Upaniṣad)

yād arjuna sārameya datāñh piçāñga yāçase,

vīva bhṛājanta ṛṣṭāya ūpa srākveṣu bāpsato ní çú svapa.

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣam stutiḥ)
 ūpa srākrveṣu bāpsataḥ kṛṇvaté dharuṇam divi,
 indre agnī nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, *Ved. Stud.* ii. 55 ff.; Foy, *KZ.* xxxiv. 257; Oldenberg, *ZDMG.* lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfeller am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādṛayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, *KZ.* xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyān sām vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākrve drapāśya dhāmataḥ sām asvataraṇ rāśya yonā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākrveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāśmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rayasi kīm asmān duchunāyasi nī śū svapa.

[7.55.7^a, saḥsraçṛṅgo vṛṣabbhāḥ: 5.1.8^c, saḥsraçṛṅgo vṛṣabbhās tādojāḥ.]

7.56.11^a, svāyudhāsa iśmīṇaḥ suniṣkāḥ: 5.87.5^a, svāyudhāsa iśmīṇaḥ.

7.56.23^d, marūdabhīr it sánitā vājam árvā: 6.33.2^d, tvóta it sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa ōṣadhīr vanīno juṣanta: 10.66.9^b, āpa ōṣadhīr vanīnāni vajñīṇi.

7.57.4^{b+d} (Vasiṣṭha; to Maruta)

fdhak sū vo maruto didyūd astu yád va ágaḥ puruṣātā kárāma,
 mā vas tāsyām ūpi bhūmā yajatrā asmé vo astu sumatiḥ cāñiṣṭhā.

10.15.6^d (Çaṅkha Yamāyana ; to Pitarah)

ācya jānu dakṣiṇatō niśādyemān yaññām abhi gr̥ṇita viçve,
mā hīṇaiṣṭa pitarah kēna cin no yād va āgaḥ puruṣatā kārāma.

7.70.5^d (Vasiṣṭha ; to Aṇvins)

çuçruvāṇsā cid aṇvina purūṇy abhi brāhmaṇi cakṣathe fṣiṇām,
prāti prā yataṁ vāraṁ ā jānāy, āsmē vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4 ; Oldenberg, SBE. xlv. 305 ; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva ūtī : 5.43.10^d, viçve ganta maruto viçva ūtī ;
10.35.13^a, viçve adyā maruto viçva ūtī.]

7.58.3^d (Vasiṣṭha ; to Maruts)

brhād vāyo maghāvadbhyo dadhāta jūjoṣann in maruṭah suṣṭutim naḥ,
gatō nādhvā vī tirāti jantūm prā ṇa spārḥābhīr ūtibhis tireta.

7.84.3^d (Vasiṣṭha ; to Indra and Varuṇa)

kṛtām no yaññām vidātheṣu cāruṁ kṛtām brāhmaṇi suriṣu praçastā,
ūpo rayir devājūto na etu prā ṇa spārḥābhīr ūtibhis tiretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārūc cid dvēso vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, ārūc cid dvēsaḥ
sanutār yuyotu : 10.77.6^d, ārūc cid dvēsaḥ sanutār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākaṁ devā āvasāhani priyā.

7.59.2^{cd} (Vasiṣṭha ; to Maruts)

yuṣmākaṁ devā āvasāhani priyā, ijanās tarati dvīṣaḥ,
prā sā kṣāyaṁ tirate vī mahīr iṣo yō vo vārāya dāçati.

cf. 1.110.7^a

8.27.16^{ab} (Manu Vaivasvata ; to Viçve Devāḥ)

prā sā kṣāyaṁ tirate vī mahīr iṣo yō vo vārāya dāçati,
prā prajābhīr jāyate dhārmaṇas pāry, āriṣṭaḥ sārva edhate.

cf. c : 6.70.3^a ; d : 1.41.2^c

7.60.2^c, viçvasya sthātūr jāgataç ca gopāḥ ; 6.50.7^d, viçvasya sthātūr jāgato
jānitriḥ ; 10.63.8^d, viçvasya sthātūr jāgataç ca māntavaḥ.

7.60.2^d : 4.1.17^d ; 6.51.2^c, ṛjū mārteṣu vṛjinā ca pāçyan.

[7.60.3^a, āyukta sapta haritaḥ sadhāsthat : 1.115.4^c, yadéd āyukta haritaḥ, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, ūd vām prkṣāso mādhumanta asthuḥ : 4.45.2^a, ūd vām prkṣāso mādhu-
manta irate.

7.60.4—] *Part 1 : Repeated Passages belonging to Book VII* [324

7.60.4^b : 5.45.10^a, ū sūryo aruhac chukram āraṇaḥ.

7.60.4^d : 1.186.2^b, mitrō aryamā vāruṇaḥ sajoṣaḥ.

[7.60.5^d, ṣagmūsaḥ putrā āditer ādabdhāḥ : 2.28.3^o, yuyām naḥ putrā aditer adabdhāḥ.]

7.60.6^c, āpi krātum sucētasam vātantaḥ : 7.3.10^b = 7.4.10^b, . . . vatemala.

[7.60.11^b, vājasya sātāu paramāsya rāyāḥ : 4.12.3^b, agnīr vājasya paramāsya rāyāḥ.]

7.60.11^d, urū kṣāyāya cakrire sudhātu : 1.36.8^b, urū kṣāyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha ; to Mitra and Varuna)

iyām deva purōhitir yuvābhyām yajñēṣu mitrāvaruṇāv akāri,
viṇvāni durgā pipṛtaḥ tīrō no yuyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhī yō viṇvā bhūvanāni caṣṭe : 1.108.1^o, abhī viṇvāni bhūvanāni caṣṭe.

[7.61.4^a, ṣāṇsā mitrāsya vāruṇasya dhāma : see under 1.152.4^d.]

7.61.6^a, sām u vām yajñām mahayam nāmobhiḥ : 7.42.3^a, sām u vo yajñām mahayan nāmobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krātva kṛtāḥ sūkṛtaḥ kartṛbhir bhūt : 6.19.1^d, urūḥ pṛthūḥ sūkṛtaḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno vāruṇo mitrō agnīḥ, yāchantu candrā upamām no arkām.

7.62.4^a : 4.55.1^b, dyāvabhumi adite trāsitham naḥ.

7.62.5^d : 1.122.6^a, ṣrutām me mitravaruṇa hāvamā.

7.62.6 = 7.63.6 (Vasiṣṭha ; to Mitra and Varuna)

nū mitrō vāruṇo aryamā nas tmāne tokāya vārivo dadhantu,
sugā no viṇvā supāthāni santu yuyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, durēarthas tarāṇir bhrājāmanaḥ : 10.88.16^d, āprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Surya (5^a), and to Mitra and Varuna (5^b))

yātrā cakrūr amṛtā gātum asmāi cyeṇō na dīyann ānv eti pāthāḥ,

prāti vām sūra ūdite vidhema nāmobhir mitravaruṇotā havyāñiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasistha ; to Mitra and Varuna)

prāti vām sūra údite sūktāir [mitrām huve varuṇam putādakṣam.]

yāyor asuryam āksitam jyēṣṭham viśvasya yāmann acitā jigatnū. ⁶⁵ 1.2.7^a

7.66.7^a (Vasistha ; to Adityas)

prāti vām sūra údite mitrām gṛṇīṣe varuṇam,
aryamānam riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekageṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, nāmobhir mitravaruṇotā havyāñḥ : 6.1.10^b, nāmobhir agne samidhotā havyāñḥ.]

7.63.6 = 7.62.6

[7.64.1^d, rāja suksatró varuṇo juṣanta : 2.27.2^b, mitró aryamā varuṇo juṣanta.]

7.64.5 = 7.65.5 (Vasistha ; to Mitra and Varuna)

esā stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyāve 'yāmi,
[aviṣṭām dhīyo jigṛtām pūramdhīr] [yūyām pāta svastībhiḥ sādā naḥ.]
⁶⁵ c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭām dhīyo jigṛtām pūramdhīr.

7.65.1^a, prāti vām sūra údite sūktāñḥ : 7.63.5^a, prāti vām sūra údite vidhema ;
7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve varuṇam putādakṣam : 1.2.7^b. mitrām huve putādakṣam.

7.65.3^d : 6.68.8^d, apó ná navā duritā tarema.

7.65.4^{ab}, á no mitravaruṇa havyājuṣtīm ghṛtāir gavyūtim ukṣatam ilābhiḥ :
3.62.16^{ab}, á no mitravaruṇa ghṛtāir gavyūtim ukṣatam ; 8.5.6^c, ghṛtāir
gavyūtim ukṣatam.

[7.65.4^c, prāti vām átra váram á jánāya : 7.70.5^c, prāti prā yātam váram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasistha ; to Mitra and Varuna)

yā dhārāyanta devāñ sudákṣa dákṣapitarā,
asuryāya prámahasā.

8.25.3^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)
tá matá viçvavedasāsūryāya prámahasā,
mahí jajānādītir ṛtāvārī.

7.66.4^a (Vasiṣṭha ; to Uṣas)

yád adyá sūra údite 'nāgā mitró aryamā,
suvāti savitā bhāgaḥ.]

5.8.2.3^b

8.27.19^a (Manu Vaivasvata ; to Viçve Devāḥ)
yád adyá sūrya udyatī priyākṣatrā ṛtām dadhā,
yān nimiruci prabūdhi viçvavedaso yád vā madhyāmdine divāḥ.
8.27.21^a (The same)
yád adyá sūra údite yān madhyāmdina atūci,
vāmān dhattā mánave viçvavedaso jūhvānāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^a, prāti vām sūra údite vidhema, and the like.

7.66.4^c: 5.8.2.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)

utá svarājo áditir ádabdhasya vratāsya yé,
mahó rájāna ícate.

8.12.14^a (Parvata Kāṇva ; to Indra)
utá svarājo áditi stómam índraya jījanat,
purupraçastām útāye ṛtāsya yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unverteilt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand verschrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word áditi shows that we have here the *σχημα καθ' ὅλον καὶ μέρος*. The word does not contain any plural idea: svarājo áditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasām tām áditiḥ kṛnotu sá (masculine!) mitrēna várūṇenā sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrávan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrávan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra údite : 7.63.5^a, prāti vām sūra údite vidhema ; 7.65.1^a
prāti vām sūra údite suktāiḥ.

7.66.10^b: 1.44.14^b, agnijihvá ṛtavḍhaḥ; 10.65.7^a, divākṣaso agnijihvá ṛtavḍhaḥ.

7.66.12^d (Vasiṣṭha; to Adityas)

tád vo adyá manāmahe sūktāiḥ sūra údite,

yád óhate váruṇo mitró aryamá yūyám ṛtásya rathyaḥ.

8.83.3^c (Kusidin Kapva; to Viṣve Devāḥ)

áti no viṣpitá purú nāubhír apó ná paṛṣatha,

yūyám ṛtásya rathyaḥ.

Cf. the páda, syáméd ṛtásya rathyaḥ, 8.19.35^d.—For óhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Surya)

tāc cáksur deváhitam çukráṁ uccárat,

paçyema çarádah çatám jívema çarádah çatám.

10.85.39^d (Surya Savitri; to Savitri)

púnaḥ pátñim agnír adád úyusa sahá várcasa,

dirghúyur asya yáḥ pátir jīvāti çarádah çatám.

For masses of similar formulas see my Vedic Concordance under asū jīva and paçyema çarádah çatam; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pátám sómam ṛtavḍha.

7.67.6^{cd} (Vasiṣṭha; to Açvina)

aviṣtám dhīsv açvinā na āsú prajāvad réto áhrayam no astu,

á vām toké tánaye tútujanāḥ surátnāso devávitīm gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

iyám índram váruṇam aṣṭa me gīḥ, právat toké tánaye tútujanā,

7.84.5ⁿ

surátnāso devávitīm gamema, yūyám pāta svastibhiḥ sádā nah.

7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehen zu eurem Mahl wir kommen'. Ludwig, 51, also renders tútujanāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tútujanā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṛputam yuvānā yāsiṣtām vartír açvināv írāvat,

dhattām rátnāni jaratām os sūrín yūyám pāta svastibhiḥ sádā nah.

7.1.20^d ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3—] *Part 1 : Repeated Passages belonging to Book VII* [328

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathanó abhí páñca bhūmā trivandhuró mánasá yātu yuktāḥ,
vigo yéna gáchatḥo devayántiḥ kútrā cid yāmam aṇvinā dádhanā.

10.41.2^c (Suhastya Ghāṣeya ; to Aṇvins)

prātaryūjam nāsatyūdhi tiṣṭhataḥ prātaryāvānam madhuvāhanam rátham,
vigo yéna gáchatḥo yáivārīr narā kiréç cid yajñām hótṛmantam aṇvinā.

For kiri in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram újánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiç cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiç cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyām maniṣé iyām aṇvinā gir imām suvrktīm vṛṣṇā juṣethām,
imā bráhmāṇi yuvayūny agman yūyām pāta svastibhiḥ sádā naḥ.]

~~see~~ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathām urāná imām suvrktīm vṛṣṇā juṣethām,
çruṣṭivéva préṣito vām abodhi práti stómair járamāṇo vasiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedāva ūhathur āçúm āçvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imām suvrktīm vṛṣṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi karávo bharante : 6.67.10^a, ví yád vácam kistáso
bhárante.]

7.72.4^c : 4.13.2^a, urdhvām bhānūm savitá devó açret ; 4.6.2^c, urdhvām bhānūm
savitévāçret ; 4.14.2^a, urdhvām ketūm savitá devó açret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paççátān nāsatyá purástād aṇvinā yātam adharád údaktāt,
á viçvátāḥ páñcajanyaena rāyá yūyām pāta svastibhiḥ sádā naḥ.]

~~see~~ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas parám asyá.

7.73.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇa juṣeṭham.

7.73.4^d (Vasiṣṭha ; to Aṇvins)

ūpa tyā váhni gamato viṇam no rakṣahāṇa sámbhṛta vṛūpāni,
sám ándhāṇsy agmata matsarāṇi má no mardhiṣṭam á gataṁ çivéna.

7.74.3^d (The same)

ū yātam ūpa bhṛṣataṁ mādhvah pibatam aṇvinā,
dugdhām páyo vṛṣaṇa jenyāvasu má no mardhiṣṭam á gataṁ.

Cf. Noisser, Bezz. Beitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvág rátham sámanasa ní yachataṁ ; 8.35.22^a, arvág rátham ní yachataṁ.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pibatam somyám mádhu ; 8.24.13^b, píbati somyám mádhu.

7.74.3^d, má no mardhiṣṭam ū gataṁ : 7.73.4^d, má no mardhiṣṭam á gataṁ çivéna.

7.75.6^d, dádhati rátnam vidhaté jánāya : 4.44.4^d, dádhatho rátnam vidhaté jánāya.

7.75.7^b, deví devébhir yajatú yájatraih : 4.56.2^a, deví devébhir yajaté yájatraih ;
10.11.8^b, deví devéṣu yajatú yajatra.

[7.76.5^c, té devúnām ná minanti vratáni : 7.47.3^c, tú índrasya ná, &c.]

7.76.6^d, ūṣah sujāte prathamú jarasva : 1.123.5^b, ūṣah sūnṛte prathamú jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivāmā dūrē amitram uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvéṣa á bharā vásūni codāya rádho grṇaté maghoni.

9.78.5^d (Kavi Bhargava ; to Pavamāna Soma)

etāni soma pávamāno asmayūhi satyūni kṛṇvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyáh práty adṛçran purástāt : 1.191.5^a, etá u tyé práty adṛçran.

7.78.3^c (Vasiṣṭha ; to Uṣas)

etá u tyáh práty adṛçran purástaj, jyótiṛ yáchantiṛ ūṣaso vibhátih, ~~ca~~ 1.191.5^a
ájñānan sūryam yajñám agním apácīnam támo agād ájuṣṭam.

7.80.2^d (The same)

ḷeṣā syā návyam áyur dádhanā, guḍhvī támo jyótiṣoṣā abodhi, 3.53.16^e
ágra eti yuvatír áhrayāṇa prācikitat sūryaṁ yajñám ágním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarçy áyatí: 8.101.13^c, citréva práty adarçy áyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sūnári.

7.81.6^a (Vasiṣṭha ; to Uṣas)

grávaḥ sūribhyo amftam vasutvanám vájaṁ asmábhyam gómataḥ,
codayitrí maghónaḥ sūnftavaty ḷuṣā uchaḍ ápa sṛidhaḥ. 1.48.8^d

8.13.12^c (Narada Kapva ; to Indra)

ḷindra caviṣṭha satpate, ḷrayim grmátsu dhāraya, 8.13.12^a; b: 5.86.6^e
grávaḥ sūribhyo amftam vasutvanám.

7.81.6^d: 1.48.8^d, uṣā uchaḍ ápa sṛidhaḥ.

7.82.1^b: 1.93.8^d, viçé jánāya máhi çárma yachatam.

[7.82.7^a, ná tám áhho ná duritáni mártiyam : 2.23.5^a, ná tám áhho ná duritám
kútaç caná.]

7.82.9^d, náras tokásya tánayasya sātīṣu : 4.24.3^d, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha ; to Indra and Varuṇa)

asmé indrováruṇo mitróaryamā dyumnám yachantumáhi çárma sapráthaḥ,
avadhrám jyótiṣ ádītor ṛtāvṛdho devásya çlókam savitúr mánāmahe.

For the first páda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébbhir indrávaruṇa námobhiḥ ; 1.153.1^b, havyébbhir mitrá-
varuṇa námobhiḥ.

7.84.1^d, pári tmánā víṣurūpa jigāti : 5.15.4^d, pári tmánā víṣurūpo jigasi.

7.84.2^c, pári ṇo hélo várūṇasya vrjyāḥ : 2.33.14^a, pári ṇo hetí rudrásya vrjyāḥ ;
6.28.7^d, pári vo hetí rudrásya vrjyāḥ.

7.84.3^d, prá ṇa spārhábbhir utíbbis tīretam : 7.58.3^d, prá ṇa spārhábbhir utíbbis
tīreta.

7.84.4^b, rayim dhataim vásumantaṁ puruṣsum : 4.34.10^b, rayim dhathá, &c. ;
6.68.6^b, rayim dhathó, &c. ; 1.159.5^d, rayim dhataim vásumantaṁ
çatagvinam ; 4.49.4^b, rayim dhataim çatagvinam.

7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)

iyám indraṁ varuṇam aṣṭa me giḥ právat toké tánaye tūtujānā,
surátnāso devávitīm gamema | yūyám páta svastibhiḥ sádā naḥ.

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tūtujānā, surátnāso devávitīm gamema :
7.67.6^{cd}, á vām toké tánaye tūtujānaḥ surátnāso devávitīm gamema.

7.86.1^b (Vasiṣṭha; to Varuṇa)

dhīra tv āsya mahinā janūṁsi ví yás tastámbha ródasī cid urví,
prā nákam rṣvām nunude brhántaṁ dvitá náksatraṁ papráthac ca bhúma.

9.101.15^b (Prajāpati; to Pavamāna Soma)

sá viró dakṣasádhanó ví yás tastámbha ródasī,
háriḥ pavitre avyata vedhá ná yónim ásadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, prácetaso yá iśáyanta mánma : 1.77.4^d, vūjaprasūta iśáyanta mánma.]

7.89.1^c—4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasiṣṭha; to Varuṇa)

yát kiṁ cedám varuṇa dáivye jáne 'bhidroháṁ manuṣyāc cārāmasi,
áciiti yát táva dhárma yuyopimá má nas tásmād énasó deva rriṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa; Duḥsvapnaghnaṁ)

yád indra brahmanas pate 'bhidroháṁ cārāmasi,
práčetā na āṅgīrasó dviṣatūṁ pātv āñhasaḥ.

For 7.89.5 cf. 4.54.3^a, áciiti yác cakṛmá dáivye jáne.

7.90.1^c, váha váyo niyúto yāhy ácha : 1.135.2^f, váha váyo niyúto yāhy asmayúḥ.

7.90.1^d, píḁa sutásyāndhaso mádāya : 5.51.5^c, píḁa sutásyāndhaso abhí práyaḥ.

[7.90.4^c, gávyam cid urvám uṣṭjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uṣṭjo, &c.]

7.90.6^b (Vasiṣṭha; to Indra and Vāyu)

iṣānāso yé dádhate svār ṇo góbhir ácvebhir vásubhir hīrapyāiḥ,
indravāyū surāyo viçvam āyur árvadbhir virāiḥ pñtanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhīḥ sarame ádribudhno góbhir ácvebhir vásubhir nyṣṭaḥ,
ráksanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

árvanto ná grávaso bhikṣamāṇā indravāyú suṣṭutibhir vásiṣṭhāḥ,
vājayāntaḥ sv ávase huvema yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.8^d, víçvén nárah svapatyáni cakruḥ: 4.34.9^d, víbhvo nárah svapatyáni cakruḥ.]

7.91.4^a, yávat táras tanvò yávad ójah: 1.33.12^c, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínibhir adhvarám sahasrínibhir úpa yāhi yajñám:
1.135.3^{ab}, á no niyúdbhiḥ çatínibhir adhvarám sahasrínibhir úpa yāhi
vítāye.

[7.92.5^c, vāyo asmín sāvane mādasya: 2.18.7^d; 7.23.5^d, asmín çhūra
sāvane, &c.; 7.29.2^c, asmín ũ sū sāvane, &c.]

[7.93.2^a, tá sānasī çavasānā hí bhūtām: 6.68.2^b, çūrāṇām çaviṣṭha tá hí bhūtām.]

7.93.6^b: 1.108.4^d, éndragñi sānmanasīya yātam.

7.93.7^c, yāt sim āgaç cakrmá tát sū mṛṭa: 1.179.5^c, yāt sim āgaç cakrmá tát sū
mṛṭatu.

[7.93.8^c, méndro no víṣṇur marútāḥ pári khyan: 1.162.1^{ab}, má no mitró várupo
aryamāyúr indra ṛbhukṣá marútāḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam índragñi vānataṁ girāḥ,
içanā pipyataṁ dhíyah.]

☞ 5.71.2^o

8.13.7^b (Narada Kaṇva; to Indra)

pratnavāj janayā girāḥ çṛṇudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,
mādhvaḥ sōmasya pitūye.]

☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^o: 5.71.2^c, 9.19.2^c, içanā pipyataṁ dhíyah.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

mā pápatváya no naréndragñi mábhiçastaye,
má no riradhataṁ nidé.

8.8.13^d (Sadhvaṇsa Kaṇva; to Açvins)

á no víçvany açvinā dhattám rádhānsy āhraya,
kṛtām na ṛtvíyāvato má no riradhataṁ nidé.

7.94.5^a, tá hi çáçvanta ðlate : 5.14.3^a, tám hi çáçvanta ðlate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)
[tá hi çáçvanta ðlata, itthá víprasa útáye,
sabádho vájasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)
yám tvā jánāsa ðlate sabádho vájasātaye,
sá bodhi vṛtatúr̥ya.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyam carṣaṇīsaḥa : 5.35.1^c, asmábhyam carṣaṇīśāham.

9.94.7^c : 1.23.9^c, mǎ no duḥçānsa içata ; 2.23.10^c, mǎ no duḥçānsa abhidipsur
içata ; 10.25.7^d, mǎ no duḥçānsa içata vívakṣase.

7.94.8^b : 1.18.3^b, dhurtiḥ práṇaṁ mártasya.

7.94.8^c : 1.21.6^c, indrāgni çarma yachatam.

7.95.4^a, utá syá naḥ sárasvatī juṣānū : 6.61.7^a, utá syú naḥ sárasvatī.

7.96.2^d : 1.48.2^d, cōda rádho maghónām.

7.96.3^c, gr̥ṇanā jamadagnivát : 3.62.18^a ; 8.101.8^d, gr̥ṇanā jamádagnina ;
9.62.24^c ; 65.25^b, gr̥ṇāno jamádagnina.

[7.96.5^c, tébhir no 'vitá bhava : 1.91.9^c, túbhir no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)

pīpivānsam sárasvata stānam yó viçvadarçataḥ,
bhakṣimáhi prajám iṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
nr̥cákṣasam tvā vayám indrapitam svarvidam,
bhakṣimáhi prajám iṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayāvo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣtām dhiyo jigṛtām puramdhiḥ.

7.97.9^d : 4.50.11^d, jajastām aryó vanúṣam árātḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvám indraç ca vásvo divyásyeçāthe utá párthivasya,
[dhattám rayim stuvaté kirāye cid,] yūyám pāta svastibhiḥ sádā naḥ.
[c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kiri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [384

[7.97.10^c, dhattām rayīm stuvaté kṛāye cit : 6.23.3^d, dātā vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitnām : 10.187.1^b, vṛṣabhāya kṣitnām.]

7.98.3^d : 1.59.5^d, yudhá devébhyo várivaç cakārtha.

7.98.5^{ab}, préndrasya vocam̐ prathamā kṛtāni prā nūtana maghāvā yā cakāra :
5.31.6^{ab}, prā te pūrvāṇi kāraṇāni vocam̐ prā nūtana maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a : 1.93.6^d, urūm yajñāya çakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāsaṭ te viṣṇav āsā ā kṛṇomi tām me juṣasva çipiviṣṭa havyām,
vārdhantu tvā suṣṭutāyo giro me 1yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tisró vācaḥ prā vada jyótiragraḥ : 7.33.7^b, tisráḥ prajā ārya jyótiragraḥ.]

7.101.3^b : 3.48.4^b, yathavaçām tanvām cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṇ viçvāni bhūvanāni tasthūṣ tisró dyāvas tredhá sasrūr āpaḥ,
trāyaḥ kōçāsa upasēcanāso 1mādhva çcotanty abhito virapçām.]

☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
ajāsya nābhāv ādhy ekam ūpitaṁ yāsmiṇ viçvāni bhūvanāni tasthūḥ.

7.101.4^d : 4.50.3^d, mādhva çcotanty abhito virapçām.

7.101.6^a : 3.56.3^d, sā retodhá vṛṣabhāḥ çāçvatīnām.

7.101.6^b, tāsminn atmn̐ jāgatas tasthūṣaḥ ca : 1.115.1^c, sūrya atmā, &c.

7.108.10^d : 3.53.7^d, sahasrasāvē prā tiranta ūyuh.

[7.104.1^a, indrásomā tāpataṁ rākṣa ubjātam : 1.21.5^b, indragñi rākṣa ubjātam.]

7.104.3^b, anārambhaṇé tāmasi prā vidhyatam : 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatūm druho rākṣāso bhaṅgurāvataḥ : 10.76.4^a, āpa hata rākṣāso, &c.]

[7.104.7^c, indrāsomā duṣkṛte mā sugām bhūt : 10.86.5^d, ná sugām duṣkṛte bhuvam.]

7.104.16^d, viṣvasya jantór adhamás padīṣṭa : 5.32.7^d, viṣvasya jantór adhamám cakāra.

7.104.19^c (Vasiṣṭha ; to Indra)

prá vartaya divó áçmānam indra sómaçitam maghavan sām çiçadhi,
práktād ápáktād adharád údaktād abhí jahi rakṣasaḥ párvatena.

10.87.21^a (Pāyū Bhāradvāja ; to Agni Rakṣohan)

paçoát purástād adharád údaktāt kavīḥ kávyena pári páli rajan,
sákhe sákḥayam ajáro jarimné 'gne martān úmartyas tvám naḥ.

Cf. 7.72.5 ; 10.36.14 ; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pádas may be found in the AV. versions of the repeated pádas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnám sṛjad açaṇim yātumádbhyah : 7.104.25^d, açaṇim yātumádbhyah.

7.104.23^{cd} (Vasiṣṭha ; to Pṛthivī and Antarikṣa)

má no rákṣo abhí naḍ yātumávatām ápochatu mithuná yú kimidna,
pṛthiví naḥ párthivāt pátv áñhaso 'ntárikṣam divyát pátv asmán.

10.53.5^{cd} (Agni Saucika ; to Devāḥ)

pāñca jána máma hotráṁ juṣantām [gójātá utá yé yajñīyasaḥ,] 7.35.14^d
pṛthiví naḥ párthivāt pátv áñhaso 'ntárikṣam divyát pátv asmán.

7.104.24^d, má té dr̥çan sūryam uccárantam : 4.25.5^b, jyók paçyát sūryam uccárantam ; 6.52.5^b ; 10.59.4^b, páçyema nú sūryam uccárantam ; 10.59.6^c, jyók paçyema sūryam uccárantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
yāc cid dhi tvā jānā imé nānā hāvanta ūtāye,
asmākaṁ brāhmedām indra bhutu té 'hā víçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvayana, and Açvasūktin Kāṇvayana ; to Indra)
yād indra manmaçās tvā nānā hāvanta ūtāye,
asmākebhīr nībhīr ātrā svār jaya.
8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhiṣṭāye sadūvṛdham svārmīlheṣu yām nārah,
nānā hāvanta ūtāye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
vi tartūryante maghavan vipaççito 'ryó vīpo jānānām,
ūpa kramasva pururūpam ā bhara vājam nédiṣṭham ūtāye.

8.60.18^{cd} (Bhargha Prāgātha ; to Agni)
kétena çārman sacate suçāmāny āgne tūbhyaṁ cikivānā,
iṣanyāyā naḥ pururūpam ā bhara vājam nédiṣṭham ūtāye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
yā rté cid abhiçriṣaḥ purā jatrūbhya ātṛdaḥ,
sāmdhata sāmdhīm maghava purūvāsura īṣkartā vihrutaṁ pūnaḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
víçvam páçyanto bibhr̥thā tanúsv ā , ténā no ādhi vocata, cf. 8.20.26^b
kṣamā rápo maruta āturasya na īṣkartā vihrutaṁ pūnaḥ.

The repeated pāda is not of the same grammatical value in both ; īṣkartā in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure ; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sōtā hī sōmam ādribhīḥ : 9.34.3^b, sunvānti sōmam ādribhīḥ.]

[8.1.22^b, devó mātāya dāçūse : 1.45.8^d, āgne mātāya dāçūse : 1.84.7^b ; 9.98.4^b,
vāsu mātāya dāçūse.]

8.1.24^d : 4.46.3^c, vāhantu sómapiṭaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)

ā tva ráthe hiranyáye hárī mayúraçepya,

çitiprsthá vahataṁ mádhvo ándhaso vivákṣaṇasya pítáye.

8.35.23^b (Çyāvaçva Ātreya ; to Açvins)

namováké prásthite adhvaré narā vivákṣaṇasya pítáye,

ā yātam açvinā gatam ávasyúr vām ahám huve dhattám rátnāni daçuše.

~~or~~ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a : 3.51.10^c, píba tv asyá girvanah.

[8.1.30^b, máhhiṣṭhāso maghónām : 5.39.4^a, máhhiṣṭhām vo maghónām.]

[8.1.33^b, asaṅg agne daçábhiḥ sahásraih : 5.27.1^c, tráivṛṣṇó agne, &c.]

8.2.15^c, çikṣā çacirvaḥ çácirbhiḥ : 1.62.12^d, çikṣā çacirvas táva nah çácirbhiḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasas ; to Indra)

hanta vṛtrám dákṣiṇenéndraḥ purú puruhútāḥ,

mahān mahíbhiḥ çácirbhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

indro brahméndra fṣir índraḥ purú puruhútāḥ,

mahān mahíbhiḥ çácirbhiḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purú with puruhútāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣu deçesu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayútā dādat : 8.21.18^d, sahásram ayúta dādat.]

8.3.1^c (Medhyatithi Kāṇva ; to Indra)

píba sūtasya rasíno mátsvā na indra gómataḥ,

āpir no bodhi sadhamádyo vṛdhé 'smān avantu te dhiyaḥ.

8.54 (Vāl. 6).5^c (Mātariçvan Kāṇva ; to Indra)

yád indra rádhō ásti te mághonām maghavattama,

téna no bodhi sadhamádyo vṛdhé bhágo dánūya vṛtrahan.

[8.3.4^b, samudrá iva paprathe : 10.62.9^d, ví sindhur iva paprathe.]

8.3.5^b : 1.16.3^b, índraṁ prayaty adhvaré.

8.3.6—] *Part 1: Repeated Passages belonging to Book VIII* [338

[8.3.6^c, indre ha víçva bhúvanāni yemire : 8.12.28^a—30^c, ād it te víçva bhúvanāni yemire ; 9.86.30^d, túbhymá víçva bhúvanāni yemire ; 10.56.5^e, tanúṣu víçva bhúvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvāpitaye.

8.3.7^c (Medhyatithi Kaṇva ; to Indra)

abhí tvā pūrvāpitaya, indra stómehhir āyāvah,
samiciṇāsa r̥bhāvah sám asvaran rudrá gṛṇanta pūrvyam.

68 1.19.1^a

8.12.32^b (Parvata Kaṇva ; to Indra)

yád asya dhāmani priyé samiciṇāso ásvaran,
nābha yajñāsa dohaná prūdhvaré.

For 8.3.7 cf. Noisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlii. 161.

8.3.8^d (Medhyatithi Kaṇva ; to Indra)

asyéd indro vāvṛdhe vīṣṇyaṁ cávo máde sutásya viṣṇavi,
adyú tám asya mahimānam āyávó 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Goṣuktin Kaṇvayana, and Açvasuktin Kaṇvayana ; to Indra)

tád adyú cit ta ukthínó 'nu ṣṭuvanti pūrváthā,
vīṣapatnir apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha pāurám ávitha : 2.13.9^b, ékasya çruṣṭáu yád dha
codám ávitha.

8.3.15^{b+d} (Medhyatithi Kaṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,
satrajíto dhanasá ákṣitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgirasa ; to Agni)

imé víprasya vedháso 'gnór ástrtayajvanah,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

áṣṛgran devávitaye, vājayánto ráthā iva.

69 9.46.1^a

8.3.17^d (Medhyatithi Kaṇva ; to Indra)

yukṣvā hí vṛtrahantama hári indra parāvátah,
arvācínó maghavan sómapitaya ugrá řṣvébhir á gahi.

8.49 (Val. 1).7^{a+b} (Praskaṇva Kaṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā prthivyám ádhi,
áto no yajñām açúbhir mahemata ugrá ugrébhir á gahi.

8.50 (Val. 2).7^{ab} (Puṣṭigu Kāṇva ; to Indra)

yád dha núnám parāvátī yád vā pṛthivyám diví,
yujáná indra hárībhir mahemata ṛṣvā ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvátī and pṛthivyám is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^a, yát kiñ ca pṛthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyatithi Kāṇva ; to Indra)

nir agnáyo rurucur nír u súryo nñh sóma indriyó rásah,
nir antárikṣad adhamo mahám áhim kṛṣé tát indra páuṣyam.

8.32.3^c (Medhatithi Kāṇva ; to Indra)

ny arbudasya viṣṭápañ varṣmāṇaṁ bṛhatás tira,
kṛṣé tát indra páuṣyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṣyam.

[8.3.23^c, ástam váyo ná tūgryam : 8.74.14^d, vākṣan váyo ná tūgryam.]

8.4.1^{ab} (Devatithi Kāṇva ; to Indra)

yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
símā purú nṛṣūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)

yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
á yahi tūyam aṇúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^a with 8.64.10^c (next item but one).

[8.4.2^b, indra mādayase sácā : 8.52 (Val. 4).1^d, áyáu mādayase sácā.]

8.4.12^{b+d} (Devatithi Kāṇva ; to Indra)

svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
idám te ánnam yújyañ sámukṣitam tásyéhi prá dravā píba.

8.53 (Val. 5).4^d (Medhya Kāṇva ; to Indra)

viçva dvóṣāñsi jahi cáva cú kṛdhi viçve sanvantv á vásu,
çíṣṭesu cit te madirāso aṇçávo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)

ayám te mánuse jáne sómah purúṣu súyate,
tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst'; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53 (Val. 5).4^{ad} the connexion of the two pādas is tolerable if we take tṛmpāi in subjunctive (future) sense; we should really expect tātrā sōmasya tṛmpāi in pāda d, 'with the Cīṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{ad}, arvāñcam tvā sāptayo 'dhvaraçrīyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñca vām sāptayo 'dhvaraçrīyo vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1⁸, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena pṛthupájasa.

8.5.4^b (Brahmatithi Kāṇva; to Açvins)
purupriyú ña útāye purumandrā purúvásū,
stuṣé kāṇvaso açvínā.

8.8.12^a (Sadhvaṇsa Kāṇva; to Açvins)
purumandrā purúvásū, manotārā rayīñám,
stómanī me açvínāv imám abhī váhni anuṣātām. cf. 1.46.2^b

Note the correspondences of 8.5.11^{bc} with 8.8.1^{ad}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmatithi Kāṇva; to Açvins)
mánhiṣṭhā vājasátameśāyanta çubhás páti,
gántārā dāçúṣo gṛhám.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hari)
stuhī çrutām vipaçcītanī hārī yásya prasakṣīṇā,
gántārā dāçúṣo gṛhám namasvīṇaḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
ihā tyā purubhútamaḥ devā nāmobhir açvínā,
arvācīnā sv āvase karāmahe, gántārā dāçúṣo gṛhám. cf. 5.73.2^a
cf. 8.22.3^c

The extra iambic dipody, namasvīṇaḥ, marks 8.13.10^c as composite and secondary; namasvīṇaḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab} = 8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gāchataṁ dāçúṣo gṛhám.

8.5.6^c, ghṛtāir gāvvyūtim ukṣatam: 3.62.16^{ab}, á no mitrávaruṇa ghṛtāir gāvvyūtim
ukṣatam; 7.65.4^{ab}, á no mitrávaruṇa havyājuṣṭīm ghṛtāir gāvvyūtim
ukṣatam ílābhiḥ.

8.5.7^a (Brahmatithi Kāṇva; to Açvins)
é na stómam ūpa dravát túyam çyenébhir açubhiḥ,
yātām açvebhīr açvínā.

8.49(Val. 1).5^a (Praskaṇva Kāṇva ; to Indra)

á na stómam úpa dravád dhíyanó açvo ná sôtr̥bhīh,
yām te svadhāvan svadāyanti dhenāva, indra kāpveṣu rātāyah.

☞ 8.50(Val. 2).5^c

Translate 8.5.7. 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Açvins'. The stanza is faultless; not so its Vākhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (so, the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Val. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Val. 2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a : 5.79.8^a ; 9.62.24^a, utā nō gomatīr iṣaḥ.

8.5.11^b : 1.92.18^b ; 5.75.2^c ; 8.8.1^c, dāsā hiraṇyavartani ; 8.87.5^a, dāsā hiraṇyavartani çubhas pati.

8.5.11^c : 6.60.15^d ; 7.74.2^d ; 8.8.1^d ; 35.22^b, pībatam sōmyam madhu ; 8.24.13^b, pībati sōmyam mādhu.

8.5.12^c (Brahmatithi Kāṇva ; to Açvins)

asmābhyam vajintvasu maghāvadbhyaç ca saprāthaḥ,
chardir yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasas ; to Açvins)

chardir yantam ādābhyam viprāya stuvatō narā,
mādhvaḥ sōmasya pitāye.

☞ refrain, 8.85.1^c—9^c ; also 1.47.9^d

8.5.15^c (Brahmatithi Kāṇva ; to Açvins)

asmé ā vahatam rayīm çatāvantam sahasrīṇam,
purukṣūm viçvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva ; to Maruts)

ā no rayīm madacyūtām purukṣūm viçvādhāyasam,
iyartā maruto divāḥ.

8.5.17^a : 5.23.3^b ; 35.6^b ; 8.6.37^b, jūnaso vṛktābarhiṣaḥ ; 3.59.9^b, jūnāya vṛktābarhiṣe.

8.5.17^b : 1.14.5^c, haviṣmanto aram̐kftaḥ.

8.5.17^c : 1.47.4^d, yuvām havante açvinā.

8.5.18^b : 6.45.30^b, stōmo vāhiṣṭho āntamaḥ.

8.5.18^c (Brahmatithi Kāṇva ; to Açvins)

asmākam adyā vām ayām stōmo vāhiṣṭho āntamaḥ,
yuvābhyām bhūtv açvinā.

☞ 6.45.30^b

8.26.16^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Açvins)
vāhiṣṭho vām hāvanām stómo dutó huvan nara,
yuvābhyām bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājiniivasu.

8.5.22^c: 1.46.3^c, yád vām rátho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmatithi Kaṇva ; to Açvins)

[rátham hiraṇyavandhuram, hiraṇyābhiçum açvinā,
á hi stháttho divispçam.]

65 4.46.4^a

65 4.46.4^c

8.22.5^b (Sobhari Kaṇva ; to Açvins)

ráttho yó vām trivandhuró hiraṇyābhiçur açvinā,

pári dyāvāpṛthiví bhūṣati çrutás [téna nāsatyá gatam.]

65 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hi stháttho divispçam.

8.5.30^c (Brahmatithi Kaṇva ; to Açvins)

[téna no vājiniivasu, paravátāç cid á gatam,
úpemām suṣṭutím máma.]

65 8.5.20^a

8.8.6^d (Sadhvaṇsa Kaṇva ; to Açvins)

[yác cid dhí vām purá řsayo juhuré 'vase nara,]

65 1.48.14^{ab}

á yatam açviná gatam úpemām suṣṭutím máma.

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena ; 4.44.5^b,
hiraṇyáyena suvřtá ráthena.]

8.5.37^a (Kaçoç Caidyasya danastutiḥ)

tú me açvinā sanínám vidyútām návānām,

yáthā cic caidyāḥ kaçúḥ çatām uṣṭraṇām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Pārçavyasya danastutiḥ)

tríni çatāny árvatām sahásrā dáça gónām,

daduṣ pajrīya sámne.

8.6.1^b (Vatsa Kaṇva ; to Indra)

mahín indro yá ójaṣa parjánayo vřřṣṭimán iva,

stómair vatsásya vāvrdhe.

9.2.9^b (Medhatithi Kaṇva ; to Soma Pavamāna)

asmābhyam indav indrayúr mádhvaḥ pavaṣva dháraya,

parjánayo vřřṣṭimán iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain ; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450 ; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómair yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam ; 3.27.2^b, girā yajñásya sádhanam ; 8.23.9^b, yajñásya sádhanam girā.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sám asya manyáve víṣo víṣvā namanta kṛtáyah,
samudráyeva síndhavaḥ.

8.44.25^b (Virupa Āṅgirasas ; to Agni)

ágne dhrtávratāya te samudráyeva síndhavaḥ, gíro vacrísas Iratā.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.3^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājreṇa śatáparvaṇā.

8.6.9^b (Vatsa Kāṇva ; to Indra)

prá tám indra naçimahi rayīm gómantam açvínam,
prá bráhma purvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛ pavaśva sahasrīṇam rayīm gómantam açvínam,
puruścandrām puruspṛham.

60° 9.40.3^c

9.63.12^b (Nidhruvi Kaçyapa ; to Soma Pavamāna)

abhy ārsa sahasrīṇam rayīm gómantam açvínam,
ṛ abhí vājān utá grávaḥ.

60° 9.1.4^c

Cf. 10.156.3^b, (rayīm) prthúm gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvanid ví vṛtrám parvaśó ruján,
apáh samudrám áirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaśó yayur ví párvatañ arājinaḥ,
cakráṇá vṛṣṇi páuṇsyaṁ.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní cūṣṇa indra dharnasīm vājraṁ jaghantha dásyavi,
vṛṣā hy ūgra çṛṇviṣé.

8.33.10^c (Medhyatithi Kāṇva ; to Indra)

satyám itthá vṣṣéd asi vṣṣajutir nó 'vṛtaḥ,

vṣṣa hy ūgra ṛṇviṣé parāvátī vṣṣo arvaváti ṛutáḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṣṣa hy ūgra ṛṇviṣé into the insipid distich 8.33.10^c. Cf. 5.73.1 ; 8.13.15 ; 97.4. For 8.33.10^a cf. 9.64.2^c ; 10.153.2^a.

8.6.15^b (Vatsa Kāṇva ; to Indra)

ná dyáva indram ójasaḥ nántárikṣāṇi vajrīṇam,

ná vivyāsanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)

ná yám vivāto ródasī nántárikṣāṇi vajrīṇam,

āmad id asya titvise sām ójasaḥ.

8.6.17^a : 9.18.5^a, yá imé ródasī mahí ; 3.53.12^a, yá imé ródasī ubhé.

8.6.19^b, ghṛtām duhata aṣīram : 1.134.6^s, ghṛtām duhrata aṣīram.

8.6.21^b, 43^c, kāṇva ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)

á na indra māhīm iṣaṁ púram ná darṣi gómatim,

utá prajám suvīryam.

9.65.13^a (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

á na indo mahīm iṣaṁ pāvasva viçvādarçataḥ,

9.65.13^b

asmābhyaṁ soma gātuvít.

9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pāvasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a : 5.6.10^d ; 8.31.18^b, utá tyád aṣvāçvyam.

8.6.24^b : 6.46.7^a, yad indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)

abhi vrajám ná tatniṣe sūra upakácaksasam,

yád indra mṛláyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)

tāvéd u tiḥ sukirtáyó 'sann utá prāçastayaḥ,

yád indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii, 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)

yád aṅgá taviṣṭiyássa indra prarājasi kṛtíḥ,
mahān apará ójasa.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣṭiyavo yámaṁ cūbhra ácidhvam,
ní párvatā ahāsata.

8.7.2^b

For 8.7.2 cf. 5.55-7, and Geldner, Ved. Stud. iii. 46.

8.6.29^b, cikítvān áva paçyati : 7.25.11^b, cikítvān abhí paçyati.

[8.6.32^a, imām ma indra suṣṭutim : 8.12.31^a, imām ta indra suṣṭutim.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhí kāṇvá anuṣatāpo ná pravátā yatíḥ,
indram vānanvatí matíḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)

kṛīlanty asya sūnftā ápo ná pravátā yatíḥ,
ayá dhiyá yá ucyáte pátir diváh.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí gávo adhanviṣur ápo ná pravátā yatíḥ,
punānā indram áçata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in anuṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^a. In páda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated páda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drupássa indava ápo ná pravát-āsan, punānā indram áçata; see also 9.17.1. Not less certain is the relative date of the same páda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spülend, wie wasser auf abschüssiger ban gehnd, er der in diesem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höhe, zu ihm, den preiset dies Gebet als Himmelsheerrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb kṛīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated páda most likely originated in 9.24.2.—(Cf. nimnāti ná yanti sindhavaḥ, 5.51.7^a, in sense if not in form, a repetition of the páda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)

indram ukthāni vāvṛdhuḥ samudrām iva sindhavaḥ,
ánuttamanyum ajáram.

8.95.6^b (Tiraçci Āṅgīrasa ; to Indra)

tām u śtavāma yām gira indram ukthāni vāvṛdhuḥ,
purūpy asya pāuṁsya śśāsanto vanāmahe.]

8.95.6^d

8.92.22^b (Ṛutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ, samudrām iva sindhavaḥ,
nā tvām indrāti ricyate.

1.15.1^b

9.108.16^b (Çakti Vasiṣṭha ; to Pavamana Soma)

īndrasya hārdi somadhānam ā viça, samudrām iva sindhavaḥ,

9.70.9^b

jūṣṭo mitrāya vārunāya vāyāve divo viṣṭambhā uttamāḥ.]

9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhuḥ cf. agnīm ukthāni vāvṛdhuḥ, 2.8.5^b.

8.6.86^c : 1.84.4^a, imām indra sutām piba.

8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánaso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvéma vājasātaye ; 8.9.13^b, huvéya vājasātaye.

8.6.38^a (Vatsa Kaṇva ; to Indra)

ānu tvā ródasī ubhé cakrám ná varty étaçam,

ānu suvānāsa indavaḥ.

8.76.11^a (Kurusuti Kaṇva ; to Indra)

ānu tvā ródasī ubhé krākṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu . . . akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar s. v. krp ; Oldenberg, RV. Noten, pp. 105, 167. The parallel stanza 8.6.38 seems to me to make in favour of ' pattern after ' for ānu krp : ' Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṛṇare : 8.65.2^b, mādayāse svāṛṇare ; 8.103.14^d, mādayasva svāṛṇare.]

[8.6.41^b, óka íçana ójasa : 8.40.5^c, indra íçana ójasa.]

8.6.45^c (Vatsa Kaṇva ; to Indra) =

8.32.30^c (Medhatithi Kaṇva ; to Indra)

arvāñcam tvā puruṣtuta priyāmedhastutā hāri,
somapéyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvayana and Aṇvasūktin Kāṇvayana; to Indra)
indram it keçīna hāri somapēyāya vakṣataḥ,
upa yajñān surādhasam.

8.6.47^b: 8.5.37^e, sahāsa dāça gónām.

[8.7.1^a, prā yád vas triṣṭúbham iṣam : 8.69.1^a, prā-pra vas, &c.]

8.7.2^a, yád aṅgá taviṣṭyavaḥ : 8.6.26^a, yád aṅgá taviṣṭyase.

8.7.2^b, 14^b, yámañ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva; to Maruts)
ud irayanta vāyúbhir vāçrāsah pñenimātaraḥ,
dhukṣánta pipyúṣim iṣam.

8.13.25^c (Narada Kāṇva; to Indra)
várdhasvā sú puruṣtuta iṣiṣtutābhiḥ utībhiḥ,
dhukṣásva pipyúṣim iṣam ává ca naḥ.

8.54(Val. 6).7^d (Mātarīçvan Kāṇva; to Indra)
sánti hy áryá açīsa indra áyur jánānām,
asmān naksasva maghavann upāvase dhukṣásva pipyúṣim iṣam.

9.61.15^b (Amahīyu Āṅgirasa; to Soma Pavamāna)
árṣa naḥ soma çām gāve dhukṣásva pipyúṣim iṣam,
várdhā samudrām ukthyām.]

60 9.29.3^o

Though the iambic dipody cadence ává ca naḥ does not occur elsewhere in the RV., pada 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54(Val. 6).7^d see Geldner, Ved. Stud. iii, 95.—Cf. also ádhukṣat pipyúṣim iṣam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prā vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva; to Maruts)
trīṇi sárāñsi pñenayo duduhré vajriṇe mádhu,
útsam kāvandham udriṇam.

8.69.6^b (Priyamedha Āṅgirasa; to Indra)
indrāya gāva açīrañ duduhré vajriṇe mádhu,
yát sim upahvaré vidát.

Cf. Geldner, Ved. Stud. iii, 49.

8.7.11^a, māruto yád dha vo diváh; 1.37.12^a, māruto yád dha vo báiam.

8.7.12^a: 1.15.2^c; 6.51.15^a; 8.83.9^b, ynyám hí ṣṭhú sudānavah.

8.7.18^b: 8.5.15^c, purukṣúm viçvādhayasam.

8.7.15^b (Punarvatsa Āṅgīrasa; to Maruts)
etāvataḥ cid eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādabhyasya mánmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva; to Adityas)
idám ha núnám eṣāṁ sumnām bhikṣeta mārtyaḥ,
adityánām ápurvyaṁ sávimani.

Ludwig, 701, renders 8.7.15, 'selbst um dieses ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern fliehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterblichen, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers as a share'. This is indicated in 8.49(Vál. 1).9, etāvatas ta imaha indra sumnasya gómataḥ.

8.7.20^c (Punarvatsa Kāṇva; to Maruts)
kvā núnām sudanavo mādatha vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva; to Indra)
kvā syā vṛsabhó yúvā tuvigrívo ánānataḥ,
brahmā kás táṁ saparyati.

8.7.22^b (Punarvatsa Kāṇva; to Maruts)
sám u tyé mahatír apáh sám kṣoṇí sám u súryam,
sám vájraṁ parvaçó dadhuḥ.

8.52(Vál. 4).10^b (Āyu Kāṇva; to Indra)
sám indro ráyo bṛhatír adhúnuta sám kṣoṇí sám u súryam,
sám çukrásaḥ çucayaḥ sám gávāçiraḥ sómā índram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi 327; Ved. Stud. i. 276 ff.; Max Müller, SBE. xxxii. 308 ff.; Ludwig, Neueste Arbeiten, p. 30; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Valakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrám parvaçó yayuḥ: 8.6.13^b, ví vṛtrám parvaçó ruján.

8.7.25^b, çiprah çirśán hiraṇyáyīḥ: 5.54.11^d, çiprah çirśasu vítata hiraṇyáyīḥ.

8.7.26^a: 1.130.9^d, uçaná yát parāvataḥ.

8.7.28^b, práṣṭir váhati róhitaḥ: 1.39.6^b, práṣṭir vahati róhitaḥ.

8.7.31^a: 1.38.1^a, kád dha núnám kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ: 1.25.7^b, antárikṣeṇa pátatām; 10.136.4^a, antárikṣeṇa patati.

849] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.8.8

8.8.1^a, á no viçvābhīr utībhīḥ : 8.8.18^a; 87.3^a, á vañ viçvābhīr utībhīḥ ; 7.24.4^a,
á no viçvābhīr utībhīḥ sajósāḥ.]

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gáchatam yuvám.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dásrā hiraṇyavartanī ; 8.87.5^c, dásrā hiraṇ-
yavartanī çubhas pati.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, pībatam somyām mādhu ; 8.24.13^b,
pībatī somyām mādhu,

8.8.2^a (Sadhvañsa Kāṇva ; to Açvins)
á nūnám yātam açvinā ráthena súryatvacā,] cf. 1.47.9^b
bhujī hiraṇyapeçasā kávi gambhīracetasā.

8.9.14^a (Çaçakarna Kāṇva ; to Açvins)
á nūnám yātam açvinemá havyāni vām hitá,
imé somāso ádhi turváçe yadāv imé káñveṣu vām atha.

8.87.5^a (Dyumnika Vasistha, or others ; to Açvins)
á nūnám yātam açvinā çvebhīḥ pruṣitápsubhīḥ,] cf. 8.13.11^b
[dásrā hiraṇyavartanī çubhas pati,] patām sómam itāvrdha.] cf. c : 1.92.18^b ; d : 1.47.1^b

8.8.2^b : 1.47.9^b, ráthena súryatvacā.

8.8.4^c, 8c, putráḥ káṇvasyā vām ihá (8^c, fñih).

8.8.5^a (Sadhvañsa Kāṇva ; to Açvins)
á no yātam úpaçrutý [áçvinā sómapitayc.] cf. 8.8.5^b
sváhā stómasya vardhanā prá kavi dhítībhīr narā.

8.34.11^a (Nīpatithi Kāṇva ; to Indra)
á no yāhy úpaçrutý ukthéṣu raṇayā ihá,
[divó amúṣya çísato divām yayá divavaso.] cf. refrain, 8.34.10^d—15^{ed}

[8.8.5^b, áçvinā sómapitaye : 8.42.6^c, násatyā sómapitaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhī vām purá fṣayo juhūrā 'vase narā : 1.48.14^{ab}, yó cid dhī tvám
fṣayah púrva ntáye juhūre 'vase mahi.

8.8.6^c, á yātam açvinā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemám suṣtútīm máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, diváç cid rocanád ádhi.

8.8.7^d : 6.59.10^b, stómebhīr havanaçrutā : 8.12.23^b, stómebhīr havanaçrutam.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avivrdhat (15^b, 19^d, ávivrdhat).

8.8.10^a, á yád vām yōṣaṇa rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahasranirṇija ráthená yātam aṇvina : 1.47.2^b, ráthená yātam aṇvina. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purūvāsu.

8.8.12^b: 1.46.2^b, manotārā rayṇām.

8.8.13^d: 7.94.3^c, mā no rīradhatam nidé.

8.8.14^{ab}, yān nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yān nāsatyā parāvátī yád vā sthó ádhi turváçe.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahasranirṇija ráthená yātam aṇvina : 1.47.2^b, ráthená yātam aṇvina. See under 1.47.2^b.

[8.8.16^d, vasūyád dánunas patī : 1.136.3^e ; 2.41.6^b, adityá dánunas patī.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām viçvābhir ūtibhiḥ ; 7.24.4^a, á no viçvābhir ūtibhiḥ
sajōṣaḥ ; 8.8.1^a, á no viçvābhir ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇam : 1.1.8^a ; 45.4^c, rájantam adhvarāṇam ; 1.27.1^c,
samrújantam adhvarāṇam.

8.9.1^c, prīsmāi yachatam avrkām prthú chardih : 1.48.15^c, prá ṇo yachatad
avrkām, &c.

8.9.3^c (Çacakarṇa Kārṇa ; to Aṇvins)

yé vām dānsānsy aṇvina víprasaḥ parimāmrçūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,
yád vā vāṇibhir aṇvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kārṇa ; to Aṇvins)

yád vā yajñām mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,
bfhaspatim viçvān devūn ahām huva indravīṣṇu aṇvinaṇ aṇuhōṣasā.

For the saṁdhi of aṇvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvēya víjasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante víjasātaye ;
6.57.1^a, huvéma víjasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvina.

8.9.18^b (Çaçakarna Kāṇva ; to Aṇvins)
yād uṣo yāsi bhanūnā sām sūryeṇa rocace,
ā hayām aṇvīno rātho vartir yāti nrpāyyam.

9.2.6^c (Aṣita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ācikradad vṛṣa hārir, mahān mitrō nā darçatāh, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d. evēt kāṇvāsyā bodhatam.

8.10.3^d, devéṣv adhy āpyam : 1.105.13^b, devéṣv asty āpyam.

[8.11.1^c, tvām yajñéṣv īdyah : 10.21.6^a, tvām yajñéṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇam.

8.11.5^c: 5.11.8^c, viprāso jātāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye ; 1.144.5^b, devām mātāsa utāy
havāmahe.

8.11.6^c (Vatsa Kāṇva ; to Agni)
vipraṇi viprāsō 'vase devām mātāsa utāye, cf. 1.144.5^b
agnīm gīrbhīr havāmahe.

10.141.3^b (Agni Tapasa ; to Viçve Devāḥ)
sōman rājānam āvase 'gnīm gīrbhīr havāmahe,
adityān viṣṇum sūryam brahmāṇam ca bṛhaspatim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahman or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virupa Āṅgīrasa ; to Agni)
purutrā hī sadfñā āsi viço viçvā ānu prabhūh,
samātsav tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva ; to Agni)
samātsav agnīm āvase vājayānto havāmahə,
vājeṣu citrārādhasam.

8.53 (Val. 5).2^d (Medhya Kāṇva ; to Indra)
yā ayūm kṛtsam atithigvām ārdayo vāvṛdhanó divé-dive, cf. 8.12.28^b
tām tvā vayām hāryaçaṇm çatākratum vājayānto havāmahe.

8.12.4—] *Part 1: Repeated Passages belonging to Book VIII* [852

8.12.4^b ghṛtām ná putām adriṇaḥ : 5.86.6^c, ghṛtām ná putām ádribhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imám juṣasva girvaṇaḥ samudrá iva pinvate,]

1.8.7^b

indra viçvābhīr ūtibhir vavākṣitha.

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavañ antarābharāḥ,
índro viçvābhīr ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhī ū sū çacīpata indra viçvābhīr ūtibhiḥ,
bhágam ná hí tvā yaçāsam vasuvídāma ānu çura cārāmasi.

10.134.3^d (Mandhātā Yāuvanāçva ; to Indra)

avá tyá bṛhatīr iṣo viçvāçcandrā amitrahan,

çacībhiḥ çakra dhunuhíndra viçvābhīr ūtibhir [devī jānitry ajtjanad

bhadrá jānitry ajtjanat.]

refrain, 10.134.1^{de}-6^{de}

The pada, indra viçvābhīr ūtibhiḥ, is refrain in 8.37.1^a, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b : 1.130.8^a, ny arçasanām oṣati.

[8.12.10^a, iyám ta ṛtvīyāvati (dhīḥ) : 8.80.7^c, iyám dhīr ṛtvīyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayūḥ krátum punīta ānuṣák,

stómair indrasya vāvṛdhe mīmīta it.

8.53(Vāl. 5).6^d (Medhya Kāṇva ; to Indra)

ajitūram sátpatiṁ viçvācarṣaṇiṁ kṛdhi prajāsv ābhagam,
prá sú tirā çacībhir yé ta ukthínāḥ krátum punatá ānuṣák.

Cf. krátum punīta ukthiyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53(Vāl. 5).2^b.

8.12.12^b, indraḥ sómasya pitāye : 1.55.2^c, indraḥ sómasya pitāye vṛṣayate.

8.12.14^a, utá svarāje áditiḥ : 7.66.6^a, utá svarājo áditiḥ.

8.12.14^c (Parvata Kāṇva ; to Indra)

[utá svarāje áditi, stómam indráya jījanat,

7.66.6^a

purupraçastám útāya ṛtāsya yát.

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

áchā naḥ çirāçociṣam giro yantu darçatám,

áchā yajñāso námasā purúvāsum purupraçastám útāye.

The longer pada is extended by the refrain dipody ṛtāsya yát, 8.12.13-15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)

devāṁ-devaṁ vó 'vase indram-indraṁ gr̥ṇīṣāṇi,
ádha yajñāya turváne vy ānaṣuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)

devāṁ-devaṁ vó 'vase devāṁ-devam abhiṣṭaye.

devāṁ-devaṁ huvema vājasātaye, gr̥ṇānto devyā dhiyā. ☞ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, stómebhīḥ somapátamam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇīṭayah pūrvír utá prācāstayah ; 8.40.9^b,
pūrvír utá prācāstayah.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indraṁ vṛtráya hūntave.

[8.12.22^b : 1.131.1^a, devāso dadhire purāḥ ; 5.16.1^d, mártaso dadhire purāḥ ;
8.12.25^b, devús tva dadhiré purāḥ.]

8.12.22^c, indraṁ vāṇīr anūṣata sám ōjase : 7.31.12^a, indraṁ vāṇīr anutta-
manyum evā.

8.12.23^b, stómebhir havanaṣrútam : 6.59.10^b ; 8.8.7^d, stómebhir havanaṣruta.

8.12.24^b : 8.6.15^b, nāntárikṣāṇi vajrīṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^c—27^c, ád ít te haryatá hári vavakṣatuḥ.

[8.12.26^{ab}, yadá vṛtrāṁ nadivṛtam cāvasā vajrinn ávadhīḥ : 1.52.20, indro yád
vṛtram ávadhīn nadivṛtam.]

8.12.27^b : 1.22.18^a, trīṇi padá ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)

yadá te haryatá hári vāvṛdháte divé-dive,

ád ít te viṣva bhūvanāni yemire.]

☞ refrain, 8.12.28^c—30^c

8.53(Val. 5).2^b (Medhya Kāṇva ; to Indra)

yá ayúṁ kútsam atithigvám árdayo vāvṛdhānó divé-dive,

tám tva vayám háryaṣvam çatákratum vājayānto havāmah. ☞ 8.11.9^b

8.12.28^c—30^c, ád ít te viṣva bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣṭutīm : 8.6.32^a, imām ma indra suṣṭutam.]

8.12.32^b, samīcīnāso ásvaran : 8.3.7^c, samīcīnāsa řbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [854

[8.12.38^a, *suvíryaṁ sváçvyam* : 3.26.3^c, *sá no agníḥ suvíryaṁ sváçvyam*.]

[8.13.1^b, *krátuṁ punīta ukthyam* : 8.12.11^b, *krátuṁ punīta anuśák* ; 8.53(Val.5).6^d, *krátuṁ punāta anuśák*.]

8.13.4^c (Nārada Kaṇva ; to Indra)

iyám ta indra girvaṇo rātíḥ kṣarati sunvatáḥ,
mandānó asyá barhiṣo ví rājasí.

8.15.5^c (Goṣuktin Kaṇvāyana and Açvasuktin Kaṇvāyana ; to Indra)
yéna jyótiṣy āyāve mānave ca vivéditha,
mandānó asyá barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juṣānta yát* : 2.5.4^d, *vayá ivānu rohate.*

8.13.7^b, *çṛṇudhí jaritūr hávam* : 7.94.2^a ; 8.85.4^a, *çṛṇutám jaritūr hávam.*

8.13.8^b : 8.6.34^b ; 9.24.2^b, *ūpo ná pravātā yatíḥ.*

8.13.10^c, *gántārā daçúṣo gṛhām namasvínah* : 8.5.5^c ; 22.3^d, *gántārā daçúṣo gṛhām.*

8.13.11^b (Nārada Kaṇva ; to Indra)

tñtujanó mahemató 'çvebhíḥ prūṣitápsubhiḥ,
á yāhi yajñām āçúbhiḥ çám íd dhi te.

8.87.5^b (Dyumnika Vasiṣṭha ; to Açvins)

á nūnám yātam açvin, áçvebhíḥ prūṣitápsubhiḥ, 8.8.2^a
á dāsrā hīraṇyavartanī çubhas patí, á pātām sómam ṛtavṛdhā.

~~c~~ c : 1.92.18^b ; d : 1.47.3^b

The repeated páda is probably secondary in the hackneyed stanza 8.87.5 ; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunaek, KZ. xxxv. 525.

8.13.12^a (Nārada Kaṇva ; to Indra)

indra çaviṣṭha satpate, rayím gṛṇátsu dhārāya, 5.86.6^c
çrávaḥ sūribhyo amṛtām vasutvanám. 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa ; to Indra)

á tvā rāthām yáthotāye sumnáya vartayāmasi.
tuvikūrmīm ṛtīśāham indra çaviṣṭha sátpate.

8.13.12^b, *rayím gṛṇátsu dhārāya* : 5.86.6^c, *rayím gṛṇátsu didhṛtam.*

8.13.12^c : 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanám.*

8.13.13^c, *juṣāṇā indra sáptibhir na á gahi* : 3.44.1^c, *juṣāṇā indra háribhir na á gahi.*

8.13.14^b (Nārada Kāṇva ; to Indra)

á tú gahi prá tú drava mátsevā sutásya gómataḥ,
[tántum tanuṣva pūrvyān yátha vidé.]

cor 1.142.1^o

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
mó śu brahméva tandrayūr bhūvo vajānam pate,
mátsevā sutásya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyān yátha vidé : 1.142.1^c, tántum tanuṣva
pūrvyān.

8.13.15^{a,b} (Nārada Kāṇva ; to Indra)

yáo chakrási parāvátī yád arvāvátī vṛtrahan,
yád vā samudré āndhaso 'vitéd asi.

8.97.4^{a,b} (Rebha Kaçyapa ; to Indra)

yáo chakrási parāvátī yád arvāvátī vṛtrahan,

átas tvā grbhr̥ dyugád indra keçibhiḥ [sutivān á vivāsati , cor 1.84.9^b

Of the very similar distich, 5.73.1^{a,b}, yád adya sthūh̥ parāvátī yád arvavaty aqvīnā, . . .
8.12.17. See also under 3.37.11.

[8.13.17^a, tám id víprā avasyávaḥ : 9.17.7^b ; 63.20^b, dhṛbhr̥ víprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
trikadrukeṣu cétanam̐ devāso yajñām atnata,
tám id vardhantu no girāḥ sadāvṛdham.

9.61.14^a (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no giro [vatsām samçiv̐var̐ ivā,]

cor 8.69.11^c

yá indrasya hṛdam̐sāniḥ.

For the repeated pāda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
8.13.14^b with 8.92.30^c.

8.13.19^c, çuciḥ pāvakā ucyate só ádbhutaḥ : 1.142.3ⁿ ; 9.24.6^a, çuciḥ pāvakā
ádbhutaḥ ; 9.24.7^a, çuciḥ pāvakā ucyate.

8.13.25^c dhuksásva pipyuṣīm ísam ávā ca naḥ : 8.7.3^c, dhuksánta pipyuṣīm ísam ;
8.54 (Val. 6).7^d ; 9.61.15^b, dhuksásva pipyuṣīm ísam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá sadhamādya yujanāḥ somapítaye,
hári indra pratádvastu abhí svara.

8.32.29^a (Medhatithi Kaṇva ; to Indra) =

8.93.24^a (Sukakṣa Āṅgīrasa ; to Indra)

ihá tyā sadhamādīyā hāri hiraṇyakeçyā,

ṽvolhām abhī prāyo hitām.

8.32.29^b

8.32.9^b

8.13.31^{abc} (Narada Kaṇva ; to Indra)

vṛṣāyām indra te rātha utó te vṛṣaṇā hāri,

vṛṣā tvām çatakrate vṛṣā hāvaḥ.

8.33.11^{cd} (Medhyatithi Kaṇva ; to Indra)

vṛṣaṇas te abhīçavo vṛṣā kṛcā hiraṇyāyī,

vṛṣā rātho maghavan vṛṣaṇā hāri vṛṣā tvām çatakrate.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavaḥ, kṛcā, rāthah, hāri—is not unartistic. Add to this, that vṛṣā hāvaḥ in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mado vṛṣā sómo ayām sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣaṇam huve vājriṇ citrābhīr ūtibhiḥ.

8.14.3^b: 5.26.5^b; 8.17.10^c; 10.175.4^c, yājamānaya sunvaté.

8.14.4^c: 4.32.8^b, yād dītsasi stutó maghām.

8.14.6^b (Goṣūktin Kaṇvāyana and Açvasūktin Kaṇvāyana ; to Indra)

vāvṛdhānāsyā te vayām viçvā dhānāni jigyūṣaḥ,

ūtīm indrá vṛṇīmahe.

9.65.9^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tāsyā te vājīno vayām viçvā dhānāni jigyūṣaḥ,

ṽsakhitvām ā vṛṇīmahe.

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra ; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kaṇvāyana and Açvasūktin Kaṇvāyana ; to Indra)

vy āntárikṣam atiran mado sōmasya rocanā,

indro yād ābhinad valām.

10.153.3^b (Devajamāyā Indramātarāḥ ; to Indra)

tvām indrāsi vītrahū vy āntárikṣam atiraḥ,

ud dyām astabhna ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last drops of ineptitude in the manufacture of hieratic ṛka.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.13^b : 8.6.45^e = 8.32.30^c, somapēyāya vakṣataḥ.

8.15.1^{a+b} (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana ; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtutām,
indram gṛbhīs tavīśām ā vivāsata.

8.92.5^a (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
tām v abhī prāroṣatē, indram sōmasya pītāye, 8.1.16.3^c
tād id dhy asya vārdhanam.

8.92.2^a (Ḍrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
puruhūtām puruṣtutām gāthānyām sūnaçrutam, indra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, ēko vṛtrāṇi jighnase : 8.95.9^c, çuddhō vṛtrāṇi jighnase]

8.15.5^c : 8.13.4^c, mandanō asyā barhiṣo vī rajasi.

8.15.6^b : 8.3.8^d, ānu ṣṭuvanti pūrvātha.

8.15.12^b : 8.1.3^b ; 68.5^c, nūnā hāvanta utāye.

8.15.13^b : 7.55.1^b ; 9.25.4^a, viçvā rūpāṇy āviçān.

8.15.13^c (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana ; to Indra)
āram kṣāyāya no mahé, viçvā rūpāṇy āviçān, 8.7.55.1^b
indram jāitrāya harṣayā çacīpátim.

9.111.3^c (Anānata Paruccheṇi ; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cēkitat sām raçmibhir yatate darçatō rātho
dāivyo darçatō rāthah,
āgmann ukthāni pāuṣsyēndram jāitrāya harṣayan,
vājaç ca yād bhavātho ānapacyutā samātsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310 ; ii. 236 ; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājām carṣanīnām : 3.10.1^b ; 10.134.1^d, samrājām carṣanīnām.]

8.16.7^{bc} : 8.2.32^{bc}, indrah purú puruhutāḥ, mahān mahībhiḥ çacirbhiḥ.

8.16.11^c (Irimbithi Kāṇva ; to Indra)
sā naḥ pāpriḥ pārayati svastī nāvā puruhutāḥ.
indro viçvā átī diviṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 ātīd u cakrá ohata indro vícivā áti dvīṣaḥ,
 bhinat kanína odanám pacyámānam paró girá.

The primary connexion of the repeated páda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, *Bezz. Beltr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* iii. 350 ; Geldner, *Ved. Stud.* iii. 65.

[8.17.1^b, indra sómam píba imám : 10.24.1^a, indra sómam imám píba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édám barhiṣ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçína.

8.17.3^c (Irimbiṭhi Kaṇva ; to Indra)
 brahmāṇas tvā vayám yujá somapám indra somínaḥ,
 sutávanto havāmahe.

8.51 (Val. 3).6^d (Çruṣṭigu Kaṇva ; to Indra)
 yásmāi tvám vaso dānūya çikṣasi sá rāyās poṣam açnute,
 tám tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51 (Val. 3).6^a
 8.51 (Val. 3).6^c

8.61.14^d (Bhargha Pragātha ; to Indra)
 tvám hi rādhaspate rādhaso maháḥ kṣāyasyāsi vidhatāḥ,
 tám tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51 (Val. 3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama sutávanto havāmahe,
 yád indra mṛlāyāsi naḥ. ~~8.93.28^c-30^c~~ ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujá. The corruption might be due to brahmayújā in stanza 2. Translate : ' We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4^b, asmákam suṣtútir úpa : 1.84.2^c, řṣṇām ca stutír upa.]

SV. 2.380 reads řṣṇām suṣtútir upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, indro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kaṇva ; to Indra)
 ayám ta indra sómo níputo ádhi barhiṣi,
 éhīm asyá drávā píba.

8.64.12^c (Pragātha Kaṇva ; to Indra)
 tám adyá rādhaso mahé cáruṁ mādāya ghṣṣave,
 éhīm indra drávā píba.

859] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.18.12

8.17.18^d: 1.16.3^o; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^o, indraṁ sómasya pítāye.

8.18.1^b: 8.7.15^b, sumnám bhikṣeta mártyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitá bhágo várūṇo mitró aryamá.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^b-7^b,
várūṇo mitró aryamá.

8.18.3^o (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ savitá bhágo várūṇo mitró aryamá,
gárma yachantu saprátho yád ímahe.

cf 4.55.10^{ab}

10.126.7^o (Kulmalabarhiṣa Çailuṣi, or Āṇhomuc Vamadevya; to Viçve
Devah)

çunám asmábhyam útāye várūṇo mitró aryamá,

cf 1.26.4^b

gárma yachantu saprátha ádityāso yád ímahe áti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuna, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, *Proh.*, p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form gárma yachāti... sapráthah (MSS. sapráthāḥ), occurs AV. 1.26.3^o. Curiously enough 8.18.3^o, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^o. Here áti dvīṣaḥ is a mechanical refrain cadence of stanza 1-7, and ádityāso summarizes a second time várūṇo mitró aryamá of pāda b.

8.18.5^o, añhóç cid urucákrayo 'nehásah: 5.67.4^d, añhóç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápámivām ápa srídham ápa sedhata durmatim,
ádityāso yuyótanā no añhasah.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo ápa duchúnām ápa sedhata durmatim,
usrūḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ gárma yachatáđityā yán múmocati,
énavantaṁ cid énasah sudānavaḥ.

8.67.18^b (Matsya Saṁmata, or others; to Ādityas)

tát sú no návyam sányasa áđityā yán múmocati,
bandhád baddhām iváđite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sánysa* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛṇomi sánysa purājám*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājám*) for the good old (*sánysa*) god'. The new song is of ancient pattern. For *sánysa* see 1.61.2, *asmái . . . indrāya . . . pratnáya pátye dhiyo marjayanta*; and still more clearly 10.91.13, *imān pratnáya suṣṭutīm návyasīm vocéyam asmā ucaté ṛṇótu naḥ*. These passages show *pratnáya* (sc. *devāya*) as the true synonym of *sánysa*. The expression *návyam sánysa* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Āditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *múmocati* than *čárma*; still the point, perhaps, is subjective.

8.18.14^b *duḥčánsam mártyaṁ ripúm : 2.41.8^c, duḥčánsa mártyo ripúḥ.*

8.18.16^a (*Irimbiṭhi Kāṇva*; to *Ādityas*)
ā čárma párvatānām ótápām vṛṇímahe,
dyávakṣamáré asmád rápas kṛtam.

8.31.10^a (*Manu Vāivasvata*; *Dāṁpatyor Ācisah*)
ā čárma párvatānām vṛṇímahe nadínām,
ú víṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa čánsyam : 8.83.4^b, vāmám varuṇa čánsyam.*]

[8.18.22^c, *prá sú na áyur jiváse tīretana : 10.59.5^b, jivátave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrú havyám óhire : 1.128.6^c, devatrú havyám óhiṣe.*

8.19.3^c: 1.12.1^c, *asyá yajñásya sukrátum.*

[8.19.4^{ab}, *urjó nápatam subhágam sudítitim agnīm čreṣṭhaçociṣam : 8.44.13^{ab}, urjó nápatam á huve 'gnīm pávakáçociṣam.*]

8.19.6^c, *ná tám áñho devákṛtam kútaç caná : 2.23.5^a, ná tám áñho ná durítam kútaç caná ; 10.126.1^u, ná tám áñho ná durítam.*

8.19.7^c: 7.15.8^c, *suvíras tvám asmayúḥ.*

8.19.8^b (*Sobhari Kāṇva*; to *Agni*)
praçánsamāno átithir ná mitriyo 'gní rátho ná védyah,
tvé kṣómaso ápi santi sádhavas tvám rúja rayínám.

8.84.1^o (Uçanas Kavya ; to Agni)

préṣṭham vo ástithim, stuṣé mitráṃ iva priyám,
agnim rátham ná védyam.

or 1.186.3^a

Cf. Pischel, *Ved. Stud.* i. 93, and see under 1.186.3.

8.19.9^o : 4.37.6^o, sá dhrbhír astu sánita.

[8.19.16^a, yéna cáṣṭe váruṇo mitró aryamá : see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva ; to Agni)

té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasaḥ,
viprāso deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa ; to Agni)

té ghéd agne svādhyò 'hā víçvā nṛcákṣasaḥ,
tárantaḥ syāma durgáha.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sago, have set up thee, the man-beholding god ; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza ; cf. Bergaigne, i. 102. The parallel is obviously imitative : 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his *Lexicon* : 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni' ; cf. the author, *JAOS.* xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates : 'So mögen wir andächtige, O Agni, männerleitend stets durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir . . . als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the páda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a : 2.26.2^b, bhadrām mánah kṛṇuṣva vṛtratúrye.

8.19.21^o, yájiṣṭham havyaváhanam : 1.36.10^b ; 44.5^d, yájiṣṭham havyavahana ;
7.15.6^o, yájiṣṭho havyaváhanah.

8.19.24^d : 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^o : 3.24.3^b ; 8.75.3^b, sáhasaḥ sūnav áhuta.

[8.19.32^c, samrájaṃ trāsadasyavam : 10.33.4^b, rájānaṃ trāsadasyavani.]

[8.19.35^d, syáméd ṛtasya rathyaḥ : 7.66.12^d ; 8.83.3^c, yūyam ṛtasya, &c.]

[8.20.5^o, bhúmir yámesu rejate ; 1.37.8^c, bhiyá yámesu rejate (sc. prthiví).]

8.20.8 (Sobhari Kaṇva ; to Maruts)

góbhir vāpó ajyate sóbharīmañ ráthe kóce hiraṇyáye,
góbāndhavaḥ sujatása iṣé bhujé mahānto na spárāse nú.

8.22.9^b (Sobhari Kaṇva ; to Aṇvina)

á hí ruhátam aṇvinā ráthe kóce hiraṇyáye vṛṣaṇvasū,
yuñjáthām pívarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404 I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāpá and vāñi are synonyms for vāk, 'speech') ; góbāndhavaḥ is said of the Maruts, because they are the children of the cow. par excellence, namely Pṛṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānū mahnū tād eṣām.

8.20.26^b (Sobhari Kaṇva ; to Maruts)

viṣvañ pácyanto bibhṛtha tanūṣv á tēnā no ádhi vocata,
kṣamā rápo maruta áturasya na iṣkartā víhrutañ pūnaḥ.]

cf. 8.1.12^d

8.67.6^c (Matsya Saṁmāda, or others ; to Ādityas)
yád vaḥ ṇrāntāya sunvaté várūtham ásti yác chardīḥ,
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā víhrutañ pūnaḥ.

8.21.3^c : 5.40.1^b, sómam somapate piba.

8.21.4^d : 1.14.1^b, viṣvebhīḥ sómapiṭtaye.

[8.21.5^c, abhí tvām indra nonumaḥ : 7.32.22^a, abhí tvā ṇura nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya indram ūtāye.

8.21.11^a (Sobhari Kaṇva ; to Indra)

tváyā ha svid yujá vayám prátí ṇvāsantam vṛṣabha bruvīmahi,
saṁsthé jánasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)
tváyā ha svid yujá vayám códiṣṭhena yaviṣṭha,
abhí ṣmo víjasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpir indra janūṣā sanūd asi : 1.102.8^c, aṇatrūr indra janūṣā sanūd asi ;
10.133.2^c, aṇatrūr indra jajñīṣe.

[8.21.18^d, sahāsram ayūtā dādat : 8.2.41^b, catvāry ayūtā dādat.]

8.22.1^o (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dánsiṣṭham utáye,
yám aṇvínā suhavā rudravartanī ū sūryāyai tasthāthuh.

10.39.11^o (Ghoṣa Kākṣvatr ; to Aṇvins)

ná tām rājanāv adite kútaṣ canā nánho aṇnoti duritām nákir bhayám,
yám aṇvínā suhavā rudravartanī purorathām kṛṇuthah pátnya sahá.

Of. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣaṁ suhávam puruspṛham bhujoyúm vājeṣu pūrvyam,
sacanúvantam sumatībhiḥ sobhare vídveṣasam anehásam:

8.46.20^d (Vāṣa Aṇvya ; to Indra)

sánitah sūsanitar ūgra citra cetiṣṭha súnṛta,
prāsāha samraṭ sáhurim sáhantam bhujoyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pádas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujoyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhútama.

[8.22.3^o arvācínā sv ávase karāmahe : 10.38.4^d, arvāncam indram ávase, &c.]

8.22.3^d : 8.5.5^c, gántāra dācūṣo grhām ; 8.13.10^c, gántāra dācūṣo grhām namasvínah.

8.22.5^{ab}, rátho yó vām trivandhuró hīraṇyābhīṣur aṇvínā : 8.5.28^{ab}, rátham hīraṇyavandhuraṁ hīraṇyābhīṣum aṇvínā.

8.22.5^d : 1.47.9^a, téna násatyá gatam.

8.22.8^c : 4.47.3^d, á yātam sómapítaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dācūṣo grhé.

8.22.9^b, ráthe kóṣe hīraṇyāye vṛṣanvasū : 8.20.8^b, ráthe kóṣe hīraṇyaye.

8.22.10^a, yábhiḥ pakthám ávatho yábhir ádhrigum : 1.112.20^b, bhujoyúm yábhir ávatho yábhir ádhrigum.

8.22.14^c (Sobhari Kaṇva; to Aṇvins)

tāv id doṣā tā uśāsi cūbhās pātri tā yāman rudrāvartani,
mā no mār̥tāya ripāve vājinivasū parō rudrāv̐āti khyatam.

8.60.8^a (Bhargava Prāgātha; to Agni)

mā no mār̥tāya ripāve rakṣasvine māghāṇasāya rīradhaḥ,
āsredhadbhis tarāṇibhir yaviṣṭhya cīvebhiḥ pahi pāyūbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d: 5.82.6^c; 1.103.5^d, vīcva vāmāni dhīmahi.

8.23.4^a: 7.16.3^a, ūd asya cōcīr asthāt.

8.23.7^b: 1.127.2^c; 8.60.17^d, hōtāram carṣaṇīmām.

8.23.9^b, yajñāsya sādhanam girā: 1.44.11^a, nī tvā yajñāsya sādhanam; 3.27.2^b, girā yajñāsya sādhanam; 8.6.3^b, stōmāir yajñāsya sādhanam.

[**8.23.12^b**, rayīm rāsva suvīryam: 5.13.5^c; 8.98.12^c, sā no rāsva suvīryam; 9.43.6^c, sōma rāsva suvīryam.]

8.23.18^a: 5.23.3^a, vīcve hī tvā sajōsasah; 5.21.3^b, tvām vīcve sajōsasah.

8.23.18^b: 5.21.3^b, devūso dūtām akrata.

8.23.22^b (Viṣvamanas Vaiyaṇva; to Agni)

prathamām jatāvedasam agnīm yajñēṣu pūrvyām,
prāti srūg eti nāmasā haviṣmati.

8.39.8^c (Nābhāka Kaṇva; to Agni)

yō agnīḥ sap̥tāmānuṣaḥ c̥ritō vīcveṣu sīndhuṣu,
tām āganma tripastyām mandhātūr dasyuhāntamam agnīm yajñēṣu
pūrvyām [nābhantām anyakē same.] ~~cf.~~ refrain, 8.39.1^f ff.

8.60.2^d (Bhargava Prāgātha; to Agni)

ācha hī tvā sahasaḥ sūno āṅgiraḥ srūcaḥ cāranty adhvarē,
urjō nāpātām ghṛtākecam imahe 'gnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others; to Agni)

vīcveṣām ihā stuhi hōtṛpām yaçāstamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two; cf. 8.23.7^b = 8.60.17^d; and 8.60.19^b = 8.102.16^b.

[**8.23.23^a**, ābhir vidhemāgnāye: 8.43.11^c, stōmāir vidhemāgnāye.]

8.23.25^a: 1.127.8^d, ūtithīm mānuṣāṇām.

8.23.27^a (Viçvamanas Vaiyaçva ; to Agni)

vāṁsvā no vāryā purī vāṁsva rāyāḥ puruspṛhāḥ,
suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bhargha Prāgātha ; to Agni)

nahī te agne vṛṣabha pratidhṛṣe jāmbhāso yād vititṣhase,
sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi vāṁsvā no vāryā purī.

These two stanzas figure also in the preceding item but one and in 8.23.7^d = 8.60.17^d.—
vāryā purī is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gómātīr īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viçvamanas Vaiyaçva ; to Agni)

āgne tvām yaçā asy, ā mitrávárūṇa vaha,
ṛtāvānā samrājā pūtádaçasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)

tū vām víçvasya gopā devā devēsu yajñīyā,
ṛtāvānā yajase pūtádaçasā.

8.24.1^b : 3.53.13^b, bráhméndrāya vajrīṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ū bhara ; 9.40.5^a ; 61.6^a, sá nahī punānā ū bhara.

8.24.8^b (Viçvamanas Vaiyaçva ; to Indra)

vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,
váso spārḥasya puruhūta rúḥhasaḥ.

8.50 (Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,
yáthā práva étaçām kṛtvye dhāne, yáthā vāçām daçāvraje.

cf. 8.49 (Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, die deine neueste treffliche, erseute gewürung, vilgerufener'. Similarly Grassmann, both correctly. The Vālaḥkhiya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavradacha'. Now 8.50 (Vāl. 2).9 is, as usual, a variation of 8.49 (Vāl. 1).9 :

etāvatas ta imaha indra sumāsyā gómataḥ,

yáthā právo maghavan médhyaṭīthīm yáthā nīpāṭīthīm dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Médhyaṭīthi and Nīpāṭīthi in their contest (for cattle)'. Therefore 8.50 (Vāl. 2).9 must mean much the same thing : 'May we, O Vnu, hero, obtain so much of thy newest (favour, sc. sumāsyā), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

8.24.13—] *Part 1: Repeated Passages belonging to Book VIII* [866

stanzas, 8.24.8 and 8.49(Val.1).9, may bear upon the meaning of a third, 8.50(Val.2).9. I would remark that the interpretation on the part of the Padakāra of vāso in 8.24.8 as vāsoḥ is rendered doubtful by the parallel vāso in 8.50(Val.2).9. In both places the word is probably vocative. Grassmann, in his Lexicon, s. v. nāvyas, suggests, unnecessarily, the reading te āvaso for te vāso in 8.50(Val.2).9, but ignores his own suggestion in his translation. Oldenberg, Prol., p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel vāso in 8.24.8, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Val.2).9, and again, on account of its more obvious construction, that 8.49(Val.1).9 is the model after which 8.50(Val.2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, pībāti sōmyaṁ mādhu: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībata.ñ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, āhūmahi çravasyāvaḥ.

8.24.19^a (Viçvamanas Vaiyaçva; to Indra)
 éto nv indraṁ stāvāma sākḥāya stōmyaṁ nāram,
 kṛṣṭīr yō viçvā abhy āsty éka ít.

8.81.4^a (Kusidin Kāva; to Indra)
 éto nv indraṁ stāvāmécānāṁ vāsavaḥ svarājam,
 ná rādhāsa mardhiṣan nah.
 8.95.7^a (Tiraçci Āṅgīrasa; to Indra)
 éto nv indraṁ stāvāma çuddhām çuddhēna sāmna,
 çuddhāir ukthāir vāvṛdhvānsaṁ çuddhā āçīrvan mamattu.

8.25.1^c, ṛtāvāna yajase putādakṣasa: 8.23.30^c, ṛtāvāna samrāja putādakṣasa.

8.25.3^b: 7.66.2^c, asuryāya prāmahaṣa.

8.25.4^c: 1.151.4^b, ṛtāvānāv ṛtām ā ghoṣato (1.151.4^b, ghoṣatho) bṛhāt.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, sāmrajyaya sukrātu: 1.25.10^c, sāmrajyaya sukrātuḥ.

8.25.11^c, āriṣyānto nī payūbhiḥ sacemahi: 2.8.6^c, āriṣyāntaḥ sacemahi.

8.25.18^c: 3.54.15^b; 4.16.5^b, ubhé ā paprāu ródasi mahitvá.

8.25.24^b: 1.82.2^d, viprā nāvīṣṭhaya māti.

8.26.9^a (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
 vayāṁ hí vām hāvāmaha ukṣanyānto vyaçvavát,
 sumatibhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumnika Vasiṣṭha, or others; to Açvins)
 vayāṁ hí vām hāvāmaha vipanyāvo viprāso vājasataye,
 tú valgū dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

For vyaçvavát cf. p. 20, note 3.

[8.26.11^c, sajósasā várūṇo mitró ayamá: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvábhyaṁ bhutv açvina.

8.26.21^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmātar adbhuta,
āvāṇsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāhmadā, or others; to Ādityas)

māhi vo mahatām āvo, [várūṇa mitráryaman,] ~~67~~ a: 8.47.1^a; b: 5.67.1^c
āvāṇsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvāṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām āvo várūṇa mitra dāçúse,
yām ādityā abhi druho rákṣathā nēm aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Ādityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman; (your) helps do we implore.' The tautology of āvāṇsy and āvāṇsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda várūṇa mitráryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Val.5).1^d, íçānaṁ rāyā imahe.

8.27.3^d: 4.1.3^c, marútsu viçvábhanuṣu.

[8.27.4^d, yánta no 'vṛkām chardíḥ: see under 1.48.15^c.]

8.27.10^b, dévaso ásty ápyam: 1.105.13^b, dévesu ásty ápyam.]

8.27.13^{ab}, devāṁ-devaṁ vó 'vase devāṁ-devam abhistāye: 8.12.19^{ab}, devāṁ-devaṁ vó 'vasa índram-índram grṇīṣāni.

[8.27.18^c, devāṁ-devaṁ huvema vājasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prá sá kṣáyaṁ tirate ví mahír iṣo yó vo várāya dūçati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prá prajúbhir jayate dhármanas pári.

8.27.16^d: 1.41.2^c, áriṣṭaḥ sárva edhate; 10.63.13^a, áriṣṭaḥ sá mārto viçva edhate.

8.27.17^c, aryamá mitró várūṇaḥ sárātayaḥ: 1.79.3^c; 10.93.4^b, aryamá mitró várūṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí: 7.66.4^a: 8.27.21^a, yád adyá súra údite.

8.27.21^a: 7.66.4^a, yád adyá súra údite; 8.27.19^a, yád adya súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [868

8.28.2^a: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^{b-7b},
várupo mitró aryamá.

[8.28.5^c, *saptó ádhi çriyo dhire*: see under 2.8.5^c.]

[8.29.2^b, *antár devéṣu médhiraḥ*: 1.105.14^d; 142.11^d, *devó devéṣu médhiraḥ*.]

[8.29.9^b, *samrāja sarpirāsuti*: 1.136.1^d; 2.41.6^a, *tá samrāja ghr̥tāsuti*.]

[8.30.1^b, (*arbhakó*) *dévāso ná kumārakāḥ*: 8.69.15^a, *arbhakó ná kumārakāḥ*.]

[8.30.8^b, *tá u no ádhi vocata*: 8.20.26^b; 67.6^a, *téna no ádhi, &c.*]

8.31.5^b, *sunutá ū ca dhāvataḥ*: 7.32.6^d, *sunóty ā ca dhāvati*.

8.31.8^b, *viçvam áyur vy açnutāḥ*: 1.93.3^c, *viçvam áyur vy açnavat*; 10.85.42^b,
viçvam áyur vy açnutam.

8.31.10^a: 8.18.16^a, *ū çarma párvatānam*.

8.31.11^a (Manu *Vaivasvata*; *Dam̐patyor açiṣaḥ*)
aitu pūṣā rayir bhágaḥ svastí sarvadhūtamaḥ,
urúr ádhvā svastáye.

9.101.7^a (*Nahūṣa Mānava*; to *Pavamāna Soma*)
ayám pūṣā rayir bhágaḥ sómaḥ punāno arṣati,
pátir viçvasya bhūmano vy ákhyat ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 *Pūṣan* is the real subject of the stanza as shows the phrase, *urúr ádhvā svastáye*, and *rayir bhágaḥ* are his attributes. In 9.101.7 the entire expression *pūṣā rayir bhágaḥ* goes with *Soma* as an unexpressed comparison: *Soma*, (as) *Pūṣan*, *Wealth*, and *Bhaga*, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Puschan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{code-18}^{code}, *devūnām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat*.

8.31.17^a (Manu *Vaivasvata*; *Dam̐patyor açiṣaḥ*)
nákṣa tám kármanā naçan ná prá yoṣan ná yoṣati,
devūnām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

☞ refrain, 8.31.15^{code-18}^{code}

8.70.3^a (*Puruhanman Āṅgīrasa*; to *Indra*)
nákṣa tám kármanā naçad yaç cakāra sadāvrdham,
indram ná yajñūir viçvágurtam f̥bhvasam ádhṛṣtam dhṛṣṇvojasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated *pāda*, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his *Lexicon* he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utā tyād aṇvāḥvyam.

8.32.2^c (Medhatithi Kāṇva ; to Indra)

yāh sfbindam ānarṇaniṁ pīpruṁ dāsām ahīḥvām,
vādhīd ugró riṇānn apāh.

9.109.22^b (Agnayo Dhiṣṇyā Āicvarayah ; to Pavamāna Soma)
indur indrāya toḥate nī toḥate ḡriṇānn ugró riṇānn apāh.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhīd the word ḡriṇān which belongs regularly to the diction of the Pāvamānyah ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tād indra pāuṁsyam.

8.32.7^b, stotāra indra girvaṇah : 4.32.8^c, stotfbhya indra girvaṇah.

8.32.12^c, indro viḡvabhīr utībhiḥ : 8.12.5^c, indra viḡvabhīr utībhir vavāksitha ;
8.61.5^b ; 10.134.3^d, indra viḡvabhīr utībhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vánir mahān supārāh sunvatāh sākha.

8.32.13^c, tām indram abhī gāyata ; 1.4.10^c ; 5.4^c, tasma indraya gāyata.

8.32.18^b : 1.133.7^c, sahāsra vājy āvṛtaḥ.

[8.32.22^c, dhēna indravacākaḥat : 10.43.6^b, jānanām dhēna avacākaḥad vṛṣā.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryak.

8.32.24^b, sōmam virāya ḡpiṛiṇe : 6.44.14^d, sōmam virāya ḡpiṛiṇe pibadhyāi.

8.32.27^c : 1.37.4^c, devāttam brāhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)
ihā tyā sadhamādyā hāri hiranyakeḡyā,
volhām abhī prāyo hitām.

8.32.29^a = 8.93.24^a : 13.27^a, ihā tyā sadhamādyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapēyāya vakṣataḥ.

8.33.3^d (Medhyatithi Kaṇva ; to Indra)
 kāṇvebhir dhr̥ṣṇav á dhr̥ṣéd vājaṁ darṣi sahasrīṇam,
 piçāṅgarūpaṁ maghavan vicarṣaṇe makṣū gómāntam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)
 dyukṣāṁ sudānuṁ tāviṣṭbhir ávṛtaṁ girīm ná purubhójasam,
 kṣumāntam vājaṁ çatīnaṁ sahasrīṇam makṣū gómāntam imahe.

For kṣumāntam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyatithi Kaṇva ; to Indra)
 satyám itthá vṛṣéd asi vṛṣajutir nó 'vṛtaḥ,
 1 vṛṣā hy ūgra çṛṇviṣé parāvátī, vṛṣo arvavátī çrutáḥ. 8.6.14^c

9.64.2^c (Kaçyapa Mārīca ; to Pavamāna Soma)
 vṛṣṇas te vṛṣṇyaṁ çávo vṛṣā vānaṁ vṛṣā mādah,
 satyám vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvám vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣā hy ūgra çṛṇviṣé parāvátī : 8.6.14^c, vṛṣā hy ūgra çṛṇviṣé.

8.33.11^{cd}, vṛṣā rátho maghavan vṛṣaṇā hári vṛṣā tvám çatakrato : 8.13.31^{abc},
 vṛṣāyám indra te rátha utó te vṛṣaṇā hári, vṛṣā tvám çatakrato vṛṣā
 hávaḥ.

8.33.15^d (Medhyatithi Kaṇva ; to Indra)
 asmákam adyāntamaṁ stómaṁ dhiṣva mahāmaha,
 asmákam te sávanā santu çámtamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Pragātha ; to Indra)
 sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
 tvám id dhī brahmakṛte kāmyaṁ vāsu dēṣṭhaḥ sunvaté bhūvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vāyám tát ta indra sám bhārāmasi yajñám ukthám turám vācaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sómeṣu, as compared with asmákam te sávanā santu mādāya in 8.33.15, seems to show that the repeated páda originated in the latter hymn.

8.34.1^{cd}—15^{cd}, divó amúṣya çūsato divám yayá divávaso.

8.34.4^b: 5.35.6^d ; 8.6.37^c, hávante vājasātaye ; 6.57.1^c, huvóma vājasātaye ;
 8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva ; to Indra)

ā no yahi mahemate sāhasrote gātāmagha,

divo amūṣya ṣāsato divām yayā divāvaso.]

☞ refrain, 8.34.2^{cd}—3^{cd}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahasroṭiḥ gātāmagho vimāno rājasah kavīḥ,

indrāya pavate mādah.]

☞ 9.6.7^b

[8.34.8^a, ā tva hōta mánurhitah : 1.13.4^c, āsi hōta mánurhitah ; 1.14.11^a ; 6.16.9^a,
tvām hōta mánurhitah.]

8.34.11^a, ā no yahy úpaçruti : 8.8.5^a, ā no yātam úpaçruti.

8.34.13^b (Nīpatithi Kāṇva ; to Indra)

ā yahi pārvatebhyah samudrāsýádhi viṣṭāpah,

divo amūṣya ṣāsato divām yayā divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}

8.97.5^b (Rebha Kāçyapa ; to Indra)

yād vūsi rocané divāḥ samudrāsýádhi viṣṭāpi,

yāt pārthive sādane vṛtrahantama yād antárikṣa ā gahi.]

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

prā vācam indur iṣyati samudrāsýádhi viṣṭāpi,

☞ 9.12.6^a

jīnva kōcam madhuçcutam.

9.107.14^c (Sapta R̥ṣayah ; to Soma Pavamāna)

abhi sómāsa āyavāḥ pāvante madyam mādām,

☞ 9.23.4^{ab}

samudrāsýádhi viṣṭāpi mañiṣiṇo matsarāsah svarvīdah.]

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, adityāi rudráir vāsuhbhīḥ sacābhuvā.

8.35.1^c—21^c, sajósasā uṣāsā sūryeṇa ca.

8.35.1^d—3^d, sómam pibatam açvinā.

[8.35.3^a, viçvair devāis tribhīr ekādaçāir ihā : 1.34.11^a, ā nāsatyā tribhīr, &c.]

8.35.4^b—6^b, viçvehá devāu sávanāva gachatam.

8.35.4^d—6^d, iṣam no voḷham açvinā.

8.35.7^b—9^b, sómam sutām mahiṣévūva gachathah.

8.35.7^d—9^d, trīr vartir yātam açvinā.

8.35.10^b—12^b, prajāṁ ca dhattām dráviṇam ca dhattam.

8.35.10^d—12^d, ūrjam no dhattam açvinā.

8.35.13^b—15^b, marútvanta jaritūr gachatho hávam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, *adityāir yātam aṣvina*.

8.35.16^b–18^b, *hatām rākṣāṁsi sódhatam āmrivāḥ*.

8.35.16^d–18^d, *sóman sunvató aṣvina*.

8.35.19^b–21^b, *ṣyāvāṣvasya sunvató madacyuta*.

Cf. *ṣyāvāṣvasya sunvatāḥ* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *aṣvina tiróahnyam*.

8.35.22^a, *arvág rávāṁ ní yachatam* : 1.92.16^c; 7.74.2^c, *arvág rátham sámanasa ní yachatam*.

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *pibatām sómyam mádhu*; 8.24.13^b, *pibāti sómyam mádhu*.

8.35.22^{ode}–24^{ode}, *á yātam aṣviná gatam avasyúr vām ahám huve dhattām rátñāni dācūṣe*.

The páda, *á yātam aṣviná gatam*, also at 8.8.6^c; the páda, *dhattām rátñāni dācūṣe*, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, *vivákṣaṇasya pítāye*.

8.36.1^{b-e}–6^{b-e}, *píba sóman mádaya kām catakrate, yám te bhágám ádhārayan vícāvāḥ sehanāḥ pítanā urú jrāyāḥ sám apsujin marútvañ indra satpate*.

Cf. 8.95.3^a, *píba sóman mádaya kām*.

8.36.4^a (*Ṣyāvāṣva Ātreya*; to Indra)

janitā divó janitā prthivyaḥ [*píba sóman mádaya kām catakrate*,]

☞ refrain : see prec. item

[*yám te bhágám ádhārayan vícāvāḥ sehanāḥ pítanā urú jrāyāḥ sám apsujin marútvañ indra satpate*,]

☞ refrain : see prec. item

9.96.5^b (*Pratardana Daivodasi*; to Pavamāna Soma)

sómah pavate janitā matínām janitā divó janitā prthivyaḥ,

janitāgnér janitā sūryasya janiténdrasya janitóta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated páda cf. 2.40.1^b, *jānanā divó jānanā prthivyaḥ*.

8.36.7^a = 8.37.7^a (*Ṣyāvāṣva Ātreya*; to Indra)

ṣyāvāṣvasya sunvatás (8.37.7, *róbhatas*) *táthā ṣṛṇu yáthāṣṛṇor átreḥ kármāṇi kṛṇvatāḥ,*

prá trasádasyum ávitha tvám éka in nr̥ṣáhya indra bráhmāṇi (8.37.7, *kṣa-trāṇi*) *vardhayán.*

8.38.8^a (Çyāvaçva Ātreya ; to Indra and Agni)
 çyāvāçvasya sunvató 'trīṇāṃ çṛṇutam hāvam,
 indrāgni sómapitaye.

Cf. the refrain, çyāvāçvasya sunvató madacyutā, 8.35.19^b–21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bod}–3^{bod}, indra viçvābhīr ūtibhiḥ, mādhyamīdinasya sāvanasya vṛtrahann anedya pibā sōmasya vajrivah.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, çyāvāçvasya rébhatas (8.36.7^a, sunvatás) tātā çṛṇu : 8.38.8^a, çyāvāçvasya sunvatāḥ.

8.38.1^c–3^c, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahāṇāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Çyāvaçva Ātreya ; to Indra and Agni)
 idām vām madirām mādhv ádhukṣann ádribhir nárah,
 [indrāgni tāsya bodhatam.] ☞ refrain, 8.38.1^c–3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idām te somyām mādhv ádhukṣann ádribhir nárah,
 juṣāṇā indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣétham yajñām iṣṭāye ; 5.72.3^b, juṣétām yajñām iṣṭāye.

8.38.4^c–6^c, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sūtām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^c–9^c : 6.60.9^c, indrāgni sómapitaye.

8.38.8^a, çyāvāçvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, çyāvāçvasya sunvatás (8.37.7^a, rébhatas) tātā çṛṇu.

8.38.9^{abc} (Çyāvaçva Ātreya ; to Indra and Agni)
 evā vām ahva útāye yáthāhuvanta médhirāḥ,
 [indrāgni sómapitaye.] ☞ refrain, 8.38.7^c–9^c

8.42.6^{abc} (Arcanānas, or Nabhāka Kāṇva ; to Aṇvins)

evā vām ahva útāye yáthāhuvanta médhirāḥ,

[nāsatyā sómapitaye] [nābhantām anyakó same.]

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c–9^c ; pāda 8.42.6^c in 8.42.4^c–6^c (cf. ágvinā sómapitaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [874

[8.38.10^b, indragñyór ávo vṛṇe: 8.94.8^b, devánām ávo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nábhantām anyaké same.

8.39.6^d, agnir dvára vy ūrṇute: 1.128.6^e, agnir dvára vy ūrvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agnīm yajñēsu pūrvyām.

[8.40.5^e, indra ṛcāna ójaś: 1.111.8^a; 8.76.1^b, indram ṛcānam ójaś.]

Cf. also 8.6.41^b, éka ṛcāna ójaś.

[8.40.6^c, ójo dāsasya dambhaya: 10.22.8^d, vādhar dāsasya dambhaya.]

8.40.7^d: 1.8.4^c; 9.61.29^c, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvīr utā prācāstayāḥ: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prāṇitayāḥ
pūrvīr utā prācāstayāḥ.

8.40.10^c, 11^c, utō nū cid yā ójaś (11^c, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, cūṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍī cūṣṇasya bhédati.

8.40.10^e, jéṣat svārvatīr apāḥ: 8.40.11^e, ājāih svārvatīr apāḥ; 1.10.8^c, jéṣah
svārvatīr apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayām syāma pátayo rayīṇām.

8.41.1^b (Nābhaka Kaṇva; to Varuṇa)

asmū ū sū prābhūtaye várūṇāya marúdbhyō 'rcā viduṣtarebhyāḥ,
yō dhṛtā mánuṣāṇām paçvō gā iva rákṣati, nábhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (Amahyū Āṅgīrassa; to Soma Pavamāna)

sā na índrāya yājyave várūṇāya marúdbhyāḥ,
varivovīt pári srava.

This repeated páda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhaka Kaṇva; to Varuṇa)

tām ū sū samanū girā pitṛṇām ca mánmabhiḥ,

nābhakāsyā prācāstibhir yāḥ síndhunām úpodayē saptásvasā sā madhyamō
[nábhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gaupayana and others; to Viṣve Devah)
 máno nṛ á huvámahe nāraçaṁsēna sómena,
 pitṛpāṁ ca mánmabbhiḥ.

For 10.57.3 cf. Hillebrandt, Ved. Myth. ii. 100.

8.42.4^c—8^c, násatyā sómapitaye.

Cf. 8.8.5^b, áçvinā sómapitaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, násatyā, in 8.42.6^c, for índragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gíra stómāsa írate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āngirasa; to Agni)
 ukṣánnāya vaçánnāya sómapṛṣṭhāya vedhāse,
 stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vaitahavya; to Agni)
 yásmiṇ áçvāsa ṛsabhāsa ukṣáño vaçá meṣá avasṛṣṭāsa áhutāḥ,
 kilālapé sómapṛṣṭhāya vedhāse hṛdú matim janaye cārum agnāye.
 8.44.27^c (Virūpa Āngirasa; to Agni)
 yajñānam rathye vayám tigmājambhāya viḷāve,
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.— Cf. 8.23.23^a, ábhir vidhemāgnāye.

[8.43.15^c, ágne vírāvatim ísam: 1.12.11^c; 9.61.6^b, rayim vírāvatim ísam.]

8.43.16^c: 1.12.12^c, imám stómaṁ juṣasva me: 1.12.12^c, imám stómaṁ juṣasva naḥ.

8.43.18^b, 20^b, víçvāḥ suksitāyaḥ pṛthak.

[8.43.20^c, váhniṁ hótāram ílate: 6.14.2^c; agniṁ hótāram ílate.]

Cf. 3.10.2^b, ágne hótāram ílate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āngirasa; to Agni)
 tám ilisva yá áhuto 'gnír vibhrájate ghṛtáih,
 imám naḥ çṛṇavad dhávam.

10.26.9^d (Vimada Āindra, or others; to Pusan)
 asmákam trjá rátham pūṣá avistū máhinaḥ,
 bhúvad vājanam vṛdhá imám naḥ çṛṇavad dhávam.

Cf. çṛṇutá (and çṛṇutám) ma imám hávam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayám havāmahe.

8.43.24^c (Virūpa Āṅgīrasa; to Agni)
viçāṁ rājanam ādbhutam ādhyakṣaṁ dhārmaṇam imām,
agnīm iḥe sá u çravat.

8.44.6^c (The same)
mandráṁ hótāram ṛtvijam citrábhanuṁ vibhāvasum,
agnīm iḥe sá u çravat.

Cf. the correspondence of 8.43.11^a with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çirāṁ pavakáçociṣam; 10.21.1^d, çirāṁ pavakáçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa; to Agni)
sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmibhiḥ,
çārdhan támāṁsi jighnase.

9.100.8^c (Rebhasuṇu Kāçyapāu; to Pavamāna Soma)
pāvamāna máhi çrávaç, citrébhir yāsi raçmibhiḥ,
çārdhan támāṁsi jighnase viçvāni daçúṣo gṛhé.

65 9.4.1^b

Cf. 9.66.24^c, kṛṣṇá támāṁsi jāṅghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agnīm iḥe sá u çravat.

8.44.9^c: 6.52.12^c, cikitvān dáivyaṁ jānam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, práti śma deva rīṣataḥ.

8.44.13^a: 7.16.1^b, ūrjō nāpātam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, āgne çukrēṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, devāir á satsi barhīṣi.

8.44.19^a: 3.10.1^a, tvām agne manīṣīṇaḥ.

8.44.19^c: 1.5.8^c, tvām vardhantu no gíraḥ.

8.44.25^b: 8.6.4^c, samudrāyeva síndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye: 8.43.11^c, stómāir vidhemāgnaye.

8.44.28^a: 2.5.8^c, ayām agne tvé āpi.

377] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.45.21

8.44.28^c: 1.10.9^c, *tāsmā pavaka mṛṣaya*.

8.45.1^b, *stṛpānti barhīr anuṣāk*: 1.13.5^a, *stṛpitā barhīr anuṣāk*: 3.41.2^b, *tiśṭīre barhīr anuṣāk*.

8.45.1^c—3^c, *yéṣām indro yúva sákha*.

8.45.4^{bc} (Triṣoka Kāṇva; to Indra)

á bundám vṛtrahá dade jātāḥ pṛchad ví mātáram,
ká ugrāḥ ké ha ṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva; to Indra)

jajñānó nú çatákratur ví pṛchad iti mātáram,
ká ugrāḥ ké ha ṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with *prāti tva çavasi vadad*: in 8.77.2^a with *ád im çavasy ābravid*. See Aufrecht in the Preface to his second edition of the *Rig-Veda*, p. xxiv.; Bergaigne, iii. 105; Pischel, *Ved. Stud.* i. 310 ff. (Cf. also *ibid.* ii. 246.)

8.45.7^c, *rathítamo rathínām*: 1.11.1^c, *rathítamam rathínām*.

8.45.10^b (Triṣoka Kāṇva; to Indra)

vṛjyāma te pári dvíṣó 'raṁ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

áram hí śmā sutéṣu ṇaḥ sómeṣv indra bhūṣasi,
áram te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come!' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs; unlikely, because the páda *áram te çakra dāvāne* in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty: 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemässe.' We must translate: 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks; ready (come we) for thy gifts.' Cf. 8.46.9. The third páda is elliptical: supply the verb *gacchāmaḥ*, or the like, and observe 8.92.27^a, *áram gamāma te vayám*. The elliptical construction of the repeated páda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, *çānāç cid yānto adrivaḥ*: 8.61.4^d, *makṣú cid, &c.*]

8.45.13^a: 3.42.6^a, *vidmá hí tva dhanamjayám*.

8.45.15^c, *tāsyā no véda á bhara*: 1.81.9^c, *téṣām no véda á bhara*.

[8.45.21^a, *stotrám indráya gayata*: 8.89.1^a, *bṛhád indráya gayata*.]

[8.45.21^b, *puruṇṛmāyā sátvane*: 6.45.22^b, *puruḥutāyā sátvane*.]

8.45.29^c: 1.5.2^c, indrañ sóme sáca suté.

8.45.38^c: 8.6.25^c, yád indra mṛláyasi naḥ ; also refrain in 8.93.28^c—30^c.

8.45.40^c—42^c, vásu sparhām tād á bhara.

8.46.3^{b+c} (Vaça Açvya ; to Indra)

ú yásya te mahimūnam çátamūte çátakrato,
gīrbhīr grṇānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartārari āniṣkṛtañ sáhaskṛtañ çatámūtiñ çatákratum,
samānam indram ávase havāmahe vásavānam vasujūvam.

8.54 (Vāl. 6).1^b (Matarīcvan Kāva ; to Indra)

etát ta indra vīryaṁ gīrbhīr grṇānti kārāvaḥ,
té stobhanta ūrjam āvan ghṛtaçútāñ pūrāso naksan dhṛtibhiḥ.

The accent of grṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, grṇānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53 (Vāl. 5).1^d, íçanam rayá imahe.

8.46.8^{a+b} (Vaça Açvya ; to Indra)

yás te mádo váreṇyo yá indra vṛtrahántamaḥ,
yá ádadāḥ svar nṛbhīr yāḥ pñtanāsu duṣṭāraḥ.

9.61.19^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

yás te mádo váreṇyas tenā pavasvāndhasā,

devāvīr aghaçaṁsahā.

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yás te citráçravastamo yá indra vṛtrahántamaḥ,

yá ojo dátamo mádaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svár), and which is difficult to overcome in battle —'. For the third páda see 8.15.12^a, asmákebhīr nṛbhīr átrā svar jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭáro viçvavāra çraváyyaḥ), addressed to Indra. If, moreover, we find again its first páda, in 9.61.19 ; its second páda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pádas, vṛṣā mádo váreṇyaḥ, 1.175.2^b, and (for 8.46.8^d), sá gūro ástá pñtanāsu duṣṭāraḥ, 4.36.6^b.

8.46.9^d (Vaça Açvya ; to Indra)

yó duṣṭáro viçvavāra çraváyyo vájesev ásti tarutá,
sá naḥ çaviṣṭha sávanā vaso gahi gaméma gómati vrajé.

8.51 (Vāl. 3).5^d (Çruṣṭigu Kāva ; to Indra)

yó no datá vásunam indrañ táñ hūmahe vayám,

vidmā hy ánya sumatīm náviyasīm gaméma gómati vrajé.

6.46.3^b

Cf. 1.86.3^a, sá gántá gómati vrajé ; and 7.32.10^d, gamat sá gómati vrajé.

379] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.47.18

[8.46.13^b, purasthātā maghāva vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāva, &c.]

8.46.20^d: 8.22.2^b, bhujoyām vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo ṽvaruṇa mitra dācūṣe, 5.71.3^b
yām āditya abhi druho rākṣathā nēm aghām naṣad anehāso va utāyah suutāyo
va utāyah. 6. refrain, 8.47.1^{ef}—18^{ef}

8.67.4^a (Matsya Sāmmada, or others; to Adityas)

māhi vo mahatām āvo ṽvaruṇa mitrāryaman, 5.67.1^c
āvāṅsy ā vṛṇīmahe. 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.71.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}—18^{ef}, anehāso va utāyah suutāyo va utāyah.

Cf. 5.65.5^c, anehāsas tvūtayah.

8.47.5^c: 1.4.6^c, syāméd indrasya cārmaṇi.

8.47.9^b: 6.75.12^d, 17^d, āditih cārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditir na uruṣyatv āditih cārma yachatu, 6.75.12^d
mātā mitrāsya revāto ṽryamṇo vāruṇasya cānehāso va utāyah suutāyo va
utāyah. d: 1.136.2^c; ef: refrain, 8.47.1^{ef}—18^{ef}

10.36.3^b (Luça Dhanaka; to Viçve Devāḥ)

viçvasmān no āditih pātṽ anhāso mātā mitrāsya vāruṇasya revātah,

svārvaj jyōtir avṛkāṁ naçimahi tād devūnām āvo adyā vṛṇīmahe.

refrain, 10.36.2^d—12^d

8.47.9^d: 1.136.2^c, aryamṇo vāruṇasya ca.

8.47.15^c, 17^c, tritē (17^c, evā) duṣvāpnyam sārvaṁ.

8.47.18^{ab} (Trita Aptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
uṣo yāsmād duṣvāpnyād ābhāiṣmāpa tād uchativ anehāso va utāyah suutāyo va
utāyah. 6. refrain, 8.47.1^{ef}—18^{ef}

10.164.5^{ab} (Pracetas Āṅgirasa; Duṣvapnaghnam)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,

jāgratsvapnāḥ saṁkalpāḥ pāpō yām dviṣmās tām sā vchatu yō no dvēṣti
tām vchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragatha Kaṇva ; to Soma)

antāḥ ca prāḡ āditir bhavāsy avayātā hāraso dāivyasya,
indav indrasya sakhyām juṣāṇāḥ ḥrāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tiró rōma pavate ādridugdhaḥ,
indur indrasya sakhyām juṣāṇó devó devāsya matsaró mādāya.

[8.48.4^d : see under 8.18.22^c.]

[8.48.6^b, prā cakṣaya kṛṇuhí vásyaso naḥ : 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragatha Kaṇva ; to Soma)

sōma rājan mṛlāyā naḥ svastí táva smasi vratyās tāsya viddhi,
ālartí dākṣa utá manyúr indo mú no aryó anukāmām párá dāḥ.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuntī)

āsunte pūnar asmāsu cākṣuḥ pūnaḥ prāṇām ihá no dhehi bhógam,
jyók paçyema sūryam uccārantam, ānumate mṛlāyā naḥ svastí.

6^a 4.2.4.5^b

8.48.9^c (Pragatha Kaṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gūtre-gātre niśasūtthā nṛcākṣaḥ,
yāt te vayām pramināma vratāni sá no mṛṣa suśakhā deva vásyāḥ.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni viduṣām deva áviduṣtarāsaḥ,
agníḥ tād viçvam á pṛṇāti vídvān yébbhir devūn ṛtūbhiḥ kalpāyati.

Cf. 1.25.1.

8.48.11^d : 1.113.16^d, áganma yātra pratirānta áyuhí.

[8.48.12^b, ámartyo mártyaḥ ávivéça : 4.58.3^d, mahó devó mártyaḥ á viveça.]

8.48.13^d : 4.50.6^d ; 5.55.10^d ; 8.40.12^d ; 10.121.10^d, vayām syāma pátayo rayínām.

8.48.14^c, váyam sōmasya viçváha priyásaḥ : 2.12.15^c, vayām ta indra viçváha priyásaḥ.

8.48.14^d : 1.117.25^d ; 2.12.15^d, suvīraso vidātham á vadema.

8.49(Vāl.1).1^b (Praskaṇva Kaṇva ; to Indra)

abhí prá vaḥ surádhasam índram arca yáthā vidé,
yó jaritíbhyo maghávā purúvasuḥ sahásreṇeva çíkṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gopatiṁ giréndram arca yáthā vide,
sūnūm satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1^a : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a : 8.5.7^a, ú na stómam úpa dravát.

8.49(Vāl.1).5° (Praskaṇva Kāṇva : to Indra)

á na stómam úpa dravád, dhiyānó áçvo ná sótrbhīh,

yām te svadhāvan svadāyanti dhenáva indra kāṇveṣu ratāyaḥ.

8.5.7^a

8.50(Vāl.2).5° (Puṣṭigu Kāṇva ; to Indra)

á naḥ sóme svadhvará iyānó átyo ná toçate,

yām te svadhāvan svādanti gūrtāyaḥ paure chandayase hāvam.

The repeated pāda in the second Vālakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6° (Praskaṇva Kāṇva ; to Indra)

ugrām ná virām nāmasópa sédima vibhūtim āksitāvasum,

udrīva vajrinn avató ná siñcaté kṣārantīndra dhītāyaḥ.

8.50(Vāl.2).6° (Puṣṭigu Kāṇva ; to Indra)

prā virām ugrām vívicim dhanaspṛtaṁ vibhūtim rādhaso mahūh,

udrīva vajrinn avató vasutvaná sáda pīpetha dāçūṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā prthivyaṁ ádhi . . . ugrá

ugrēbhīr á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā

prthivyaṁ divi . . . ṛṣvāṛṣvēbhīr á gahi ; 8.3.17^d, ugrá ṛṣvēbhīr á gahi.

8.49(Vāl.1).9° (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnásya gómataḥ,

yáthā právo maghavan médhyañtithīm yáthā nīpātithīm dháne.

8.50(Vāl.2).9° (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vīdyāma çūra návyasaḥ,

yáthā práva étaçam kṛtvye dháne yáthā váçam dáçavrajo.

8.24.8^b

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthó dáçavraje,

yáthā góçarye ásanor ṛjīçvanīndra gómad dhiraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghánthe dāmūnasi,

yáthā góçarye ásiṣāso adrivo máyi gotrām hariçṛiyam.

8.50(Vāl.2).5°, yām te svadhāvan svādanti gūrtāyaḥ : 8.49(Vāl.1).5°, yām te svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6°, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6°, udrīva vajrinn avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā prthivyaṁ divi, . . . ṛṣvā ṛṣvēbhīr á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā prthivyaṁ ádhi . . . ugra ugrēbhīr á gahi ; 8.3.17^d, ugrá ṛṣvēbhīr á gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra nāvyaśaḥ.

8.50(Vāl.2).9^c, yāthā prāva étaçam kṛtvye dhāne: 8.49(Vāl.1).9^c, yāthā právo maghavan médhyaṭithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye ásiṣāso adrivah: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádayavi . . . yāthā góçarye asanor rjīçvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yāthā mánāu sāmvaranāu sómam indrápibah sutám,
nípatithāu maghavan médhyaṭithāu puṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yāthā mánāu vīvasvati sómam çakrápibah sutám,
yāthā trté chānda indra jujoṣasy āyāu mādayase sácā. cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indram tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çikṣasi sá rāyās poṣam açnute,
tám tvā vayám maghavann indra girvanah sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyās poṣam invati,
vasūyāvo vásupatiṁ çatakrátum stómāir indram havāmahe.

cf. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bhargha Prāgātha; o Indra)
tvám hi rádhaspate rádhaso maháh kṣáyasyāsi vidhatáh,
tám tvā vayám maghavann indra girvanah sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvanah sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vīvasvati sómam çakrápibah sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sāmvaranāu sómam indrápibah sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi viṣṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tám tvā vayām sudūghām iva godūho juhūmāsi ṣravasyāvah :
1.4.1^{bc}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^o.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)

yó no datá sá nah pitá mahān ugrá iqānakft,

áyāmann ugró magháva purūvāsūr gōr áṣvasya prá datu nah.

8.65.5^b (Pragātha Kāṇva ; to Indra)

indra gr̥ṇīśá u stuṣé mahān ugrá iqānakft,

éhi nah sutām piba.

For 8.65.5^a cf. 2.20.4^a, tám u stuṣa indram tám gr̥ṇīṣo.

8.52(Vāl.4).6^{ab}, yasmāi tvām vaso danūya mánhase sá rāyās pōṣam invati :

8.51(Vāl.3).6^{ab}, yasmāi tvām vaso danūya cikṣasi sá rāyās pōṣam
aṣnute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)

yasmāi tvām vaso danūya mánhase sá rāyās pōṣam invati, 8.51(Vāl.3).6^{ab}
vasūyāvo vāsupatiṁ ṣatákratuṁ stómāir indram havāmahe.

8.61.10^{cd} (Bhargha Pragātha ; to Indra)

ugrābhūr mrakṣakftvā purāṁdaró yádi me ṣṇāvad dhavam,

vasūyāvo vāsupatiṁ ṣatákratuṁ stómāir indram havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sám kṣoṇí sám u sūryam.

8.53(Vāl.5).1^d : 6.54.8^o ; 8.26.22^b ; 46.6^o, íṣanam rāyá imahe.

8.53(Vāl.5).2^b, vavṛdhanó divé-dive : 8.12.28^b, vavṛdháte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jáneṣv á yé arvāvatíndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvāti yé arvāvatí sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya tṛmpási.

8.53(Vāl.5).6^d, krátuṁ punatá anuṣák : 8.12.11^b, krátuṁ punta anuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamādryo vṛdhé : 8.3.1^o, apír no bodhi sadha-
ādryo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇānti karávaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāṁso ví ṣṇvire.

8.54.7—] *Part 1 : Repeated Passages belonging to Book VIII* [884

8.54(Vāl.6).7^d : 9.61.15^b, dhukṣāśva pipyúṣīm iṣam ; 8.7.3^c, dhukṣānta pipyúṣīm iṣam ; 8.13.25^c, dhukṣāśva pipyúṣīm iṣam āvā ca nah.

[8.54(Vāl.6).8^a, vayām ta indra stómebbhir vidhema : 5.4.7^a, vayām te agna ukthāir vidhema.]

8.55(Vāl.7).1^c (Kṛṣa Kaṇva ; Praskaṇvasya danastutih)
bhūrīd indrasya viryam vy ākhyam abhy āyati,
rādhas te dasyava vrka.

8.56(Vāl.8).1^a (Pṛṣadhra Kaṇva ; Praskaṇvasya danastutih)
prāti te dasyave vrka rādho adarṣy āhrayam,
dyāur ná prathinā cāvaḥ.]

cf. 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^a, mahāt ta indra viryam.

8.56(Vāl.8).1^c : 1.8.5^c, dyāur ná prathinā cāvaḥ.

[8.56(Vāl.8).5^c, agniḥ çukréṇa çociṣā : āgne çukréṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2^a, yuvām devās trāya ekādaçāsaḥ : 9.9.2.4^b, viçve devās, &c.]

8.57(Vāl.9).4^a, ayām vām bhāgō nīhito yajatrā : 1.183.4^c, ayām vām bhāgō nīhita iyām gīḥ.

8.59(Vāl.11).1^d (Suparṇa Kaṇva ; to Indra and Varuṇa)
imāni vām bhāgadheyāni sisrata indravaruṇa prā mahé sutéṣu vām,
yajñé-yajñe ha sāvanā bhuranyātho yāt sunvaté yājāmānāya çikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)
āsat sū me jaritah sūbhivegō yāt sunvaté yājāmānāya çikṣam,
ānaçīrdām ahām asmi prahantā satyadhvftam vṛjinayāntam ābhūm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl.11).2^b, indravaruṇa mahimānam āçata : 1.85.2^a, tā uksītāso mahimānam āçata.]

[8.59(Vāl.11).3^c, tābbhir dāçvānsam avataḥ çubhas pati : 1.47.5^c, tābbhiḥ çv asmān avataḥ, &c.]

8.59(Vāl.11).7^b (Suparṇa Kaṇva ; to Indra and Varuṇa)
indravaruṇa sāumanasām ādīptam rāyās pōṣam yājāmāneṣu dhattam,
prajāḥ puṣṭīm bhotīm asmāsu dhattam dirghayutvāya prā tirataḥ na āyuh.

10.17.9^d (Devapravasa Yāmāyana ; to Sarasvatī)
 sārāsvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmanah,
 sahasrārghām ilō ātra bhagām rāyās pōsam yājamāneṣu dīṣhi.

10.122.8^c (Citramahas Vasistha ; to Agni)
 nī tvā vāsistha ahvanta vājīnam gr̥ṇānto agne vidātheṣu vedhāsah,
 rāyās pōsam yājamāneṣu dhārāya yuyām pata svastibhiḥ sādā nah.]
 ☞ refrain, 7.1.20^d ff.

8.60.1^b: 5.20.3^a ; 26.4^c ; 10.21.1^b, hōtāram tvā vṛṇīmahe.

8.60.2^d: 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñēsu purvām.

8.60.3^c, mandrō yajistho adhvarēsv īdyah : 4.7.1^b, hōtā yajistho adhvarēsv īdyah.

8.60.3^d: 1.127.2^c, viprebhiḥ cakra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)

ādrogham ā vahoṇatō yaviṣṭhya devān ājasa vitāye,
 abhī prāyaṇsi sūdhitā vaso gahī māndasva dhītibhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)
 ūrjo napaj jātavedaḥ suṣastibhir māndasva dhītibhir hitāḥ,
 tvē iṣaḥ sām dadhur bhūrivarpasaḥ citrōtayo vāmājātāḥ.

8.60.8^a, mām no mātāya ripāve rakṣasvine ; 8.22.14^c, mām no mātāya ripāve
 vājīnvasu.

[8.60.10^a, pāhī viṣvasmād rakṣāso ārāvṇah : see under 1.36.15.]

8.60.12^a, yēna vānsāma pftanāsu cārdhataḥ : 6.19.8^c, yēna vānsāma pftanāsu
 cātrun.

8.60.14^d: 8.23.27^a, vānsvā no vāryā purū.

8.60.17^d: 1.127.2^e ; 8.23.7^b, hōtāram carṣanīnām.

8.60.18^{cd}, iṣanyāya nah pururūpam ā bhara vājām nēdiṣṭham utāye : 8.1.4^{cd},
 ūpa kramasva pururūpam ā bhara vājām nēdiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)

agne jāritar viṣpātis tepānō deva rakṣāsah,
 āproṣivān gr̥hāpatir mahān asi divās pāyūr duroṇayuh.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

agne ghṛtāsya dhītibhis tepānō deva cociṣā,
 ā devān vakṣi yākṣi ca.]

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣú cid yánto adrivaḥ: 8.45.11^a, gānāṣ cid, &c.]

8.61.5^b: 10.134.3^d, indra víçvabhír utíbhīḥ y 8.12.5^c, indra víçvabhír utíbhír vaváksītha; 8.32.12^c, indro víçvabhír utíbhīḥ.

8.61.6^b (Bhargā Prāgātha; to Indra)

pāurō áçvasya purukṣd gávām asy útso deva hiranyáyaḥ,
nákir hí dānām parimārdhiṣat tvé yád-yad yāmi tād á bhara.

9.107.4^d (Sapta Rāsyāḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpō vāsāno arṣasi,

á ratnadhā yōnim ṛtāsyā sīdasy útso deva hiranyáyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāura is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiranyáyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this páda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiranyáyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Val. 4).6^{od}, vasúyāvo vāsupatīṁ çatákraturīṁ stómāir indram havāmahe.

8.61.13^d (Bhargā Prāgātha; to Indra)

yāta indra bhāyāmahe tātō no ábhayaṁ kṛdhi,
māghavañ chagdhī táva tán na utíbhír ví dvīso ví mṛdho jahi.

10.152.3^a (Çāsa Bhāradvāja; to Indra)

ví rákṣo ví mṛdho jahi ví vṛtrāsyā hānū ruja,

ví manyūm indra vṛtrahann amṛtrasyābhīdāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{od}: 8.51 (Val. 3).6^{od}, tām tvā vayām maghavann indra girvaṇaḥ sutāvantō havāmahe: 8.17.3^c; 8.93.30^b, sutāvantō havāmahe.

8.62.1^e—8^e, 7^d—9^d, 10^e—12^e, bhadrá indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^c, ukthā brāhma ea çānsya: 1.8.10^b, stōma ukthām ca çānsya.]

[8.63.3^c, stuṣé tād asya pāuṁsyam: 1.80.10^c, mahát tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yā ca kártva.]

8.63.9^b, urú kramiṣṭa jīvāse: 1.155.4^d, urú kramiṣṭorugāyāya jīvāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adriṇaḥ.

[8.64.4^c, óbhé prṇāsi ródasi: 10.140.2^d, prṇākṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe prṇakṣi rodasi.

[8.64.6^c, asmákam kāmam á prṇa: 1.16.9^a, sémam naḥ kāmam á prṇa.]

8.64.7^c, brahmá kás tám saparyati: 8.7.20^c, brahmá kó vah saparyati.

8.64.10^c: 8.4.12^d, tásyéhi prá dravā píḥa.

8.64.12^c, éhim indra dravā píḥa: 8.17.11^c, éhim asyá dravā píḥa.

8.65.1^{ab}: 8.4.1^{ab}, yád indra prág ápāg údañ nyag vā huyāse nṛbhīḥ.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prasrávaṇe divó mādáyāse svārṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

ágne yāhi marútsakhā rudrébhiḥ sómāpitaye,

sóbharyā úpa suṣṭutīm mādáyasva svārṇare.

Cf. 8.6.39^a, mándasvā sú svārṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4. note 2.

[8.65.3^c, indra sómasya pítāye: índram sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Val. 4).5^b, maháñ ugrá iṣṇakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idám no barhír áśúde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tám tvā vayám havāmahe.

8.65.8^{ab}, idám te somyám mādhy ádhukṣann ádribhir nárah: 8.38.3^{ab}, idám vām madiráñ mādhy ádhukṣann ádribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grávo bṛhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7^d (Nabhanedīṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá niḥ sṛjanta vāgháto vṛajāñ gómantam aṣvīnam,

sahásrañ me dádato aṣṭakarnyāḥ grávo devéṣv akrata.

67 10.25.5^d

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b: 8.33.15^d, mádaya dyukṣa somapāḥ.

[8.66.8^c, sémam na stómam jujuṣāṇā á gahi: 1.16.5^a, sémam na stómam á gahi.]

8.66.12^c, tirác cid aryáḥ sávanā vaso gahi: 4.29.1^c, tirác cid aryáḥ sávanā purūṇi.

[8.66.13^{cd}, nahí tvád anyáḥ puruhūta káç caná mághavann ásti mardítá; 1.84.19^c, ná tvád anyó maghavann asti mardítá.]

8.67.1^c, 10^c, sumṛīkán (10^c, sumṛīkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatám ávo váruṇa mītráryaman: 8.47.1^{ab}, máhi vo mahatám ávo váṇa mitra dāçuse.

8.67.4^b: 5.67.1^c; 10.126.2^b, váruṇa mītráryaman.

8.67.4^c: 8.26.21^c, ávāṇsy á vṛṇīmahe.

8.67.6^c: 8.20.26^b, téna no ádhi vocata.

8.67.18^b: 8.18.12^b, áditya yán múmocati.

8.68.1^d: índra çaviṣṭha sátpate: 8.13.12^a, índra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nánā hávanta utáye.

8.68.7^b, índram codāmi pítáye: 3.42.8^b, sómam codāmi pítáye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra)
tvótasas tvá yujápsú sūrye mahád dhánam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
áyama dhívato dhíyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham iṣam: 8.7.1^a, prá yád vas, &c.]

8.69.3^b: 1.84.11^b, sómam çṛṇanti pṛçṇayaḥ.

8.69.3^d: 1.105.5^b, triṣṭ á rocané diváḥ.

8.69.4^b: 8.49 (Val. 1).1^b, índram arca yáthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajríṇe mādhu.

8.69.7^b, gṛhám índraç ca gánvahi: 1.135.7^c; 4.49.3^b, gṛhám índraç ca gaohatam.

8.69.9^d: 1.80.9^d, índraya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam índraya pátave; 9.24.3^b, sóméndraya pátave.
Added in proof.

8.69.11b* (Priyamedha Āṅgirasa ; to Indra)

āpād īndro āpād agnīr viçve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy ānuṣata vatsām saṁçiqvarir iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmīno rāse viçve devā amatsata,

yādī góbhir vasāyāte.

9.61.14^b (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no giro vatsām saṁçiqvarir iva,

yā īndrasya hr̥daiṁsāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, īndro viçvā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévaso ná kumārakāḥ.]

8.69.16^c : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna ūpa svarūjam āsate.

8.69.18^a : 1.30.9^a, ānu pratnāsyūlukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármanā neçat.

8.71.6^c, prā no naya vāsyō ácha : 6.47.7^b, prā no naya pratarāṁ vāsyō ácha ;
10.45.9, prā tām naya pratarāṁ, &c.

8.71.8^c, tvām içiṣe vāsūnām : 1.170.5^a, tvām içiṣe vasupate vāsūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jarit̥bhyaḥ ; 3.51.6^d, sákhe vaso jarit̥bhyo váyo
dhāḥ.

8.71.10^d, purupraçastām utáye : 8.12.14^c, purupraçastām utáya řtāsyā yāt.

[8.71.11^a, agnīm sūnūṁ sáhaso jātāvedasam : 1.127.1^b, vāsūṁ sūnūṁ, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátaṁo viçí.

[8.71.12^a, agnīm vo devayajyāyā : 5.21.4^a, devām vo devayajyāyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty adhvaré ; 10.21.6^b, agne prayaty adhvaré.

8.71.13^b, içe yó váryāṇām : 1.5.2^b ; 24.3^b, içānaṁ váryāṇām ; 10.9.5^a, içānā
váryāṇām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [890

[8.72.3^b, rudrām paró manisáya : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní sū svapa.

[8.72.16^a, ádhukṣat pipyúṣm iṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjātham aṣvina rátham.

8.73.1^c–18^c, ánti śád bhutu vām ávaḥ.

8.73.5^{ab}, yád adyá kárhi kárhi cic chuṣṭyátam imám hávam : 5.74.10^{ab}, áṣvina
yád dhṛ kárhi cic chuṣṭyátam imám hávam.

8.73.10^b, ṣṛṇutám ma imám hávam : 2.41.13^b = 6.52.7^b, ṣṛṇutá ma imám
hávam ; 8.85.2^b, imám me ṣṛṇutám hávam.

8.73.14^{ab}, á no gávyebhir áṣvyāḥ sahásrāir úpa gachatam : 6.60.14^{ab}, á no
gávyebhir áṣvyāir vasavyāḥ úpa gachatam.

[8.73.18^a, púram ná dhṛṣṇav á ruja : 9.108.6^d, varmíva dhṛṣṇav, &c.]

[8.74.5^a, amṛtam jātávedasam : 6.48.1^c, prá-pṛa vayám amṛtam jātávedasam.]

8.74.5^b, tirás támāṁsi darçatám : 3.27.13^b, tirás támāṁsi darçatāḥ.

8.74.7^c, mándra sújata súkrato : 1.144.7^b, mándra svádhava řtájata súkrato.

8.74.12^b : 7.94.5^c, sabádho vájasātaye.

[8.74.14^d, vákṣan váyo ná tūgryam : 8.3.23^c, ástam váyo ná tūgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, má no asmín mahādhané pára varg bhārabhṛd yatha : 6.59.7^{cd}, mā no
asmín mahādhané pára varktaṁ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám imahe.

8.76.1^b : 1.11.8^a, índram řṇānam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 8.9.3^d, vájreṇa çatáparvaṇā.

8.76.5^c (Kurusuti Kṛṇva ; to Indra)
marūtvantam řṇiṣīnam ójasvantam virapṇīnam,
índram gīrbhīr havāmahe.

8.88.1^d (Nodhas Gautama ; to Indra)

tām vo dasmám řṭiṣāham vásor mandānám ándhasaḥ,

abhi vatsām ná svásareṣu dhenáva, índram gīrbhīr navāmahe. 6.2.2.2^b

891] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.82.3

8.76.6^a : 1.23.7^a, marūtvantam havāmahe.

8.76.6^c : 1.22.1^c ; 23.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^c—12^c. asyā sōmasya
pitāye.

[8.76.7^b, pīṣa sōmam çatakrato : 3.37.8^c, indra sōmam, &c.]

8.76.9^b, sutām sōmam diviṣṭiṣu : 1.86.4^b, sutāḥ sōmo diviṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

pībéd indra marūtsakhā [sutām sōmam diviṣṭiṣu,]

cf. 1.86.4^b

vājraḥ çiqāna ójasā.

10.153.4^c (Devajāmaya Indramātarah ; to Indra)

tvām indra sajósasam arkām bibharsī bāhvoḥ,

vājraḥ çiqāna ójasā.

8.76.11^a : 8.6.38^a, ānu tvā ródasi ubhé.

8.77.1^{bc}, ví prchad iti mātāram, ká ugráh ké ha çṛṇvire : 8.45.4^{bc}, jatāḥ prchad
ví mātāram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotfbbhya á bhara : see under 5.6.1^c.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sámgatā víçvā ca soma sáubhagā,

sudātṽ áparihvṛtā.

9.4.2^b (Hiranyastūpa Āṅgirasa ; to Soma Pavamāna)

[sānā jyótiḥ sánā svar, víçvā ca soma sáubhagā,

cf. 9.9.9^c

áthā no vásyasas kṛdhi.]

cf. refrain, 9.4.1^c—10^c

9.55.1^c (Avatsāra Kaçyapa : to Soma Pavamāna)

yávam-yávam no ándhasā puṣtām-puṣtām pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvām na indra mṛṭaya ; cf. also 8.80.1^c.

8.80.3^a, kíṁ aṅgá radhracódanah : 6.44.10^d, kíṁ aṅgá radhracódanam tvāhuh.

[8.80.7^c, iyām dhīr ṛtvíyavati : 8.12.10^a, iyām ta ṛtvíyavati (sc. dhīh).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv índram stávāma.

8.82.2^a : 1.23.1^a, tivráḥ sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé : 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5—] *Part 1 : Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyāyám ádribhiḥ sutāḥ : 1.135.2^a, túbhyāyám sómaḥ páriputo ádribhiḥ.

8.82.7^a–9^c, píbéd asya tvám iṣe.

8.82.9^b (Kusidin Kaṇva ; to Indra)

yám te ṣyenāḥ padābharat tiró rájáñsy áspṛtam,

[píbéd asya tvám iṣe.]

☞ refrain, 8.82.7^a–9^c

9.3.8^b (Çunahçepa Ājigarti ; to Soma Pavamāna)

eṣá divam vy ásarat tiró rájáñsy áspṛtaḥ,

pavamānaḥ svadhvarāḥ.

8.83.2^b : 1.26.4^b ; 4.1.1^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 2.2.2^a ; 10.126.3^b–7^b,
várūṇo mitró aryamā.

8.83.3^c : 7.66.12^d, yūyám ṛtasya rathyaḥ.

[8.83.4^b, vāmám várūṇa ṣáñsyam ; 8.18.21^b, nṛvád varuṇa ṣáñsyam.]

8.83.9^a : 1.15.2^o ; 6.51.15^a ; 8.7.12^a, yūyám hí ṣṭhā sudānavah.

8.83.9^b : 6.51.15^b, indrajyeṣṭha abhidyavaḥ.

8.84.1^a, prēṣṭham vo átithim (stusé) : 1.186.3^a, prēṣṭham vo átithim gr̥ṇīse.

8.84.1^c, agním rátham ná védyam : 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmánā : 1.41.6^b, víçvam tokám utá tmánā.]

8.84.8^b : 5.35.7^b, puroyāvanam ājīṣu.

8.85.1^a, á me hávam násatya : 1.183.5^d, á me hávam násatyópa yātam.

8.85.1^b : 5.75.3^b ; 8.8.1^b, áçvinā gáchataṁ yuvam.

8.85.1^c–9^c : 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imám me çṛṇutam hávam : 8.73.10^b, çṛṇutam ma imám hávam ; cf.
under 2.41.13.]

8.85.4^a : 7.94.2^a, çṛṇutam jaritúr hávam ; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a : 8.5.12^c, chardír yantam ádabhyam.

[8.85.6^a : gáchataṁ dāçúṣo gr̥hām : 8.5.5^c ; 22.3^d, gántārā dāçúṣo gr̥hām.]

8.86.1^c–3^c, tá vam víçvako havate tanúkṛthé.

8.86.1^d–5^d, má no ví yāuṣtam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībataṁ gharmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāṁ vedaśa váyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmaṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhanā upa suṣṭutīm divó gantāṁ gaurāṁ ivorīṇam.

10.40.13^a (Ghoṣa Kakṣvatī; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattāṁ rayīm sahāvīraṁ vacasyāve,
kṛtāṁ tīrthāṁ suprapaṇāṁ çubhas patī sthāpūṁ pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt); 1.142.7^d,
sīdataṁ barhiḥ ā sumāt.

8.87.3^a: 8.8.18^a, ā vām viçvābhīr utībhiḥ; 8.8.1^a, ā no viçvābhīr utībhiḥ; 7.24.4^a,
ā no viçvābhīr utībhiḥ sajósāḥ.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt: 1.47.8^d; 8.87.2^b, ā barhiḥ sīdataṁ narā;
1.142.7^d, sīdataṁ barhiḥ ā sumāt.

8.87.5^a: 8.8.2^a; 9.14^a, ā nūnām yātam aṇvinā.

8.87.5^b: 8.13.11^b, āçvebhiḥ pruşitāpsubhiḥ.

8.87.5^c, dāsra hīraṇyavartanī çubhas patī: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
dāsra hīraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātāṁ sōmam ṛtāvṛdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhi vatsām nā svāsareṣu dhenávaḥ: 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indraṁ gīrbhīr navāmahe: 8.76.5^c, indraṁ gīrbhīr havāmahe.

8.88.2^d: 8.33.3^d, makṣú gómantam imahe.

8.88.6^d: 8.4.18^d, mánhiṣṭho víjasātaye: 1.130.1^c, mánhiṣṭham víjasātaye.

[8.89.1^a, bṛhād indrāya gāyata: 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)

āpādhmad aḥiçastir aṇastihúthéndro dyumny ābhavat,
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] Part 1 : Repeated Passages belonging to Book VIII [394

8.98.3^c (Nṛmedha Āṅgīrasa ; to Indra)

ṽibhrājañ jyōtiṣa svar āgacho rocanām divāḥ,
devās ta indra sakhyāya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d : 1.80.6^b ; 8.6.6^b ; 76.2^c, vājreṇa ṣatāparvaṇa.

8.89.7^b : 9.107.7^d ; 10.156.4^b, ā sūryam rohaya divi ; 1.7.3^b, ā sūryam rohayad divi.

[**8.90.5^a**, tvām indra yaçá asi : 8.23.30^a, āgne tvām yaçá asi.]

8.91.2^{de} : 3.52.1^{ab}, dhānāvantaṁ karambhiṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apala Ātreya ; to Indra)

ā canā tvā cikitsāmó 'dhi canā tvā nēmasi,
ṣanair iva ṣanakāir ivēndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava ; to Pavamāna Soma)

prā dhanvā soma jāgrvir indrāyendo pári srava,
ḍyumāntaṁ ṣuṣmam ā bhara svarvidam.]

8.9.29.6^c

The repeated pāda is refrain in 9.112.1^a ff. ; cf. also 9.56.4^b, svādūr indo pári srava ; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236 ; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b : 1.5.1^b, indram abhi prā gāyata.

8.92.2^a : 8.15.1^b, puruhūtām puruṣtutām.

8.92.5^u, tām v abhi prārcata : 8.15.1^a, tām v abhi prā gāyata.

8.92.5^b : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 97.11^b ; 9.12.2^c, indram sōmasya pitāye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

asyā pitvā mādānām devó devasyāñujasā,
vīçvabhi bhūvanā bhuvat.

9.23.7^a (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)

asyā pitvā mādānām indro vṛtrāny apratī,
jaghāna jaghānac ca nū.

8.92.11^c : 8.68.9^c, jāyema prtsū vajrivah.

[**8.92.12^a** : vāyam u tvā ṣatakrato : 6.45.25^a, imā u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv ā.

8.92.14^c, 22^c, ná tvām indrāti ricyate.

8.92.17^b: 8.46.8^b, yā indra vṛtrahāntamaḥ.

[8.92.20^a, yāsmiṇ vīcivā ādhi ṛṛiyāḥ: 1.139.3^d, yuvōr vīcivā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tām id vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, ā tvā viṇantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrām iva sindhavaḥ.

8.92.25^c (Ṛutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
āram ācāvāya gāyati ṛutākakṣo āram gāve,
āram indrasya dhāmne.

9.24.5^c (Asita Kācyapa, or Devala Kācyapa; to Soma Pavamāna)
indo yād ādribhiḥ sutāḥ pavitraṁ paridhāvasi,
āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Ṛutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with ācāvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, āram te ṣakra dāvāne.

8.92.30^c: 8.13.14^b, mātsevā sutāsya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)

sā na indrah ṣivāḥ sākṣācāvāvad gómad yāvamat,
urúdhareva dohate.

9.69.8^b (Hiraṇyastupa Āṅgirasa; to Pavamāna Soma)
ā naḥ pavasva vāsumad dhiraṇyavaḥ ācāvāvad gómad yāvamat suvīryam,
yūyám hí soma pitáro máma sthāna divó mūrdhānaḥ prāsthita
vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yād vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sārvāns tām indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vadāḥ caryañāvati.

Cf. 8.53 (Val. 5).3^{cd}, yé parāvāti sunviré jāneṣv ā yé arvāvátindavaḥ. See Hillebrandt, Ved. Myth. 1.123 ff.

8.93.11^b : 5.82.2^c, qá minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b : 6.44.5^d, devī cūṣmaṁ saparyataḥ.

[**8.93.19^c**, káya stotṛbhya ā bhara : see under 5.6.1^e.]

8.93.20^c : 1.16.8^c, vṛtrahā sómapṭtaye.

8.93.22^b, uçánto yanti vitáye : 1.5.5^b, cūcayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamādya.

[**8.93.25^a**, tūbhyam sómāḥ sutá imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutá imé.]

[**8.93.26^b**, dádhad rátñā ví daçúṣe : 4.15.3^c ; 9.3.6^c, dádhad rátñāni daçúṣe.]

8.93.28^c—30^c, yád indra mṛṣáyasi naḥ ; see also under 8.6.25^a.

[**8.93.29^a**, sá no víçvāny ā bhara : 10.191.1^d, sá no vásūny ā bhara.]

8.93.30^b : 8.17.3^c ; 51(Val.3).6^d ; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c—33^c, ūpa no hāribhiḥ sutām.

8.93.34^b, ṛbhukṣāṇam ṛbhūm rayīm : 4.37.5^a, ṛbhūm ṛbhukṣaṇo rayīm.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryá ā sádā gṛṇanti karāvaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapṭtaye.

[**8.94.4^a**, ásti sómo ayám sutāḥ : 5.40.2^b ; 8.13.32^b, víṣā sómo ayám sutāḥ.]

[**8.94.8^b**, devānām ávo vṛṇe : 1.38.10^b, indrágnyór ávo vṛṇe.]

8.94.9^c : 1.23.10^c ; 8.94.3^c, marūtaḥ sōmapittaye.

8.94.10^a—12^c, āsya sōmasya pītāye ; see also under 1.23.2^c.

8.95.1^d : 6.45.25^c, indra vatsām nā mātaraḥ.

[8.95.2^b, sutāsa indra girvaṇaḥ : 4.32.11^c ; 8.13.32^b, sutēṣv indra girvaṇaḥ.]

8.95.3^c (Tiraçci Āṅgirasa ; to Indra)

pīḁa sōmaṁ mādāya kām, indra çyenābhṛtaṁ sutām, ~~cf.~~ cf. refrain, 8.36.1^b—6^b
tvām hi çāçvatinām pāti rāja viçām āsi.

8.98.6^a (Nṛmedha Āṅgirasa ; to Indra)

tvām hi çāçvatinām indra danti purām āsi.

hantā dāsyor mānor vṛdhāḥ pātir divāḥ.

8.95.6^b, indram ukthāni vavṛdhuh : 8.6.35^a, indram ukthāni vavṛdhuh (verb without accent).

8.95.6^d (Tiraçci Āṅgirasa ; to Indra)

tām u ṣṭavāma yām gira indram ukthāni vavṛdhuh,
purūṇy asya pāuṇsya siṣāsanto vanāmahe.

~~cf.~~ 8.6.35^a

9.61.11^c (Amahīyu Āṅgirasa ; to Soma Pavamāna)

enā viçvāny aryā ā, dyumnāni mānuṣāṇam,
siṣāsanto vanāmahe.

~~cf.~~ cf. 9.61.11^a

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a : 8.24.19^a ; 81.4^a, ēto nv indram stāvāma.

[8.95.8^c, çuddhó rayīm ní dhārāya : 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the trica 8.95.7-9, which exhausts its wit in the constant iteration of the word çuddhā.

[8.95.9^c, çuddhó vṛtrāṇi jighnase : 8.15.3^b, āko vṛtrāṇi, &c.]

[8.95.9^d, çuddhó vājam siṣāsasi : 9.23.6^c, indo vājam siṣāsasi.]

[8.96.5^b, madacyutam āhaye hantavā u : 5.31.4^d, āvardhayann āhaye, &c.]

8.96.7^d (Tiraçci Āṅgirasa, or Dyutana Maruti ; to Indra)

vṛtrāya tvā çvasāthād īsamāṇā viçve devā ajahur yó sakhayaḥ.
marūdbhir indra sakhyām te astv āthemā viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Saucika ; to Devāḥ)

ā vo yakṣy amṛtatvām suvīram yāthā vo devā vāriṇaḥ kārāṇi,

ā bahvor vājram indrasya dheyām āthemā viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1 ; 20.1 ; MS. i. 10.14.—The ātmatuti, 10.52, is probably later than 8.96 ; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12—] *Part 1: Repeated Passages belonging to Book VIII* [398

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa ; 5.83.1^b ; stuhī parjānyam nāmasā vivāsa.

[8.96.15^c, vīṣa ādevīr abhy ācārantīḥ : 6.49.15^e, vīṣa ādevīr abhy ācānvāma.
Added in proof.]

8.96.21^b (Tiraçer Aṅgirasa, or Dyutāna Maruti : to Indra)
sā vṛtrahendra ṛbhukṣāḥ sadyo jajñāno havyo babhūva,
kṛṇvānn āpaṁsi nārya purūṇi sōma nā pītō havyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya ; to Agni)

ādha hy āgne mahnā niśadya sadyo jajñāno havyo babhūtha,
tām te devāso ānu kētam āyann, ādhavardhanta prathamāsa ūmaḥ.

~~cf.~~ cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *ProL*, p. 70 ; Arnold, *VM.*, p. 315.

8.97.4^{ab} : 8.13.15^{ab}, yāc chakrāsi parāvātī yad arvavātī vṛtrahan.

8.97.4^d : 1.84.9^b, sūtāvān ā vivāsati.

8.97.5^b : 9.12.6^b, samudrāsyaḍhi viṣṭāpi ; 9.107.14^c, samudrāsyaḍhi viṣṭāpi
manisīṇaḥ : 8.34.13^b, samudrāsyaḍhi viṣṭāpaḥ.

8.97.5^d, yād antāriṣa ā gahi : 5.73.1^d, yād antāriṣa ā gatam.

8.97.6^d : 4.31.12^b, indra rāyā pāriṇasā ; 1.129.1^a, tvām na indra rāyā pāriṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asme indra saccā sūtā.

8.97.11^b : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 92.5^b ; 9.12.2^e, indram sōmasya pītāye.

8.97.15^c : 7.37.5^d, kadū na indra rāyā ā daṣasyeḥ.

8.98.2^a (Nṛmedha Aṅgirasa ; to Indra)
tvām indrābhibhūr asi tvām sūryam arocayaḥ,
viçvākarma viçvādevo mahūn asi.

~~cf.~~ cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah ; to Indra)
tvām indrābhibhūr asi viçvā jātūny ōjasa,
sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ : 9.63.7^b, yāya sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Aṅgirasa ; to Indra)
vibhrājāñ jyōtiṣā svār āgacho rocanām divāḥ,
devās ta indra sakhyāya yemire.]

~~cf.~~ 8.99.2^c

10.170.4^{ab} (Vibhrāj Sāurya ; to Sūrya)
 vibhrājāñ jyōtiṣā svār āgacho rocanām divāḥ,
 yénemā viçvā bhūvanāy ābhṛtā viçvākarmaṇā viçvādevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvata, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī çāçvatīnām.

8.98.11^c: 3.42.6^c ; 8.75.16^c, ādha te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutéçv indra girvaṇaḥ.

Cf. 8.95.2^c, sutāsa indra girvaṇaḥ.

8.99.8^b, çatāmūtim çatákratum : 8.46.3, çatāmūte çatákrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dādhami te mādhuṇo bhakṣām āgre hitās te bhāgāḥ suto astu sōmah,
 āsaç ca tvām dakṣiṇatāḥ sākha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tapasa : to Manyu)

abhi préhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
 juhōmi te dharuṇam mādhuvo āgram ubhā upāñçū prathamā pibava.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, Rig-Veda Kommentar, p. 136.

8.100.4^b, viçvā jatāny abhy āsmi mahnā : 2.28.1^b, viçvāni sānty abhy astu mahnā.

8.100.12^a : 4.18.11^d, sākhe viṣṇo vitarām vi kramasva.

8.101.2^b : 5.65.2^b, rájana dirghaçrutāmā.

8.101.2^d : 1.47.7^d ; 137.2^e ; 5.79.8^c, sākām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7^d, 10^b, *prāti havýāni vitāye.*

8.101.8^d: 3.62.18^a, *gr̥ṇānā jamádagninā*; 7.96.3^b, *gr̥ṇānā jamadagnivāt*; 9.62.24^c;
65.25^b, *gr̥ṇānó jamádagninā.*

8.101.9^d: 2.41.2^b, *ayām çukró ayāmi te*; 4.47.1^a, *vāyo çukró ayāmi te.*

[8.101.11^c, *mahás te sató mahimā panasyate*: 10.75.9^c, *mahān hy asya mahimā panasyáte.*

[8.101.13^c, *citrévā práty adarçy ayatí*: 7.81.1^a, *práty u adarçy ayatí.*]

8.102.1^c: 1.12.6^b; 7.15.2^c, *kavír gr̥hāpatir yúva.*

8.102.3^a: 8.21.11^a, *tváyā ha svid yujú vayám.*

8.102.4^c–6^c, *agnim samudrávāsasam.*

[8.102.7^c, *áchā náptre sáhasvate*; 5.7.1^d, *urjó náptre sáhasvate.*]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayām víçvā abhí çriyo 'gnír devéṣu patyate,
á vājāir úpa no gamat.

9.45.4^c (Ayāsa Āngirasa; to Pavamāna Soma)
áty u pavítram akramíd vājí dhúram ná yāmani,
índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests *duram* for *dhúram* in 9.45.4^b; this is neither necessary nor convincing: *vājí* and *dhúram* certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, *agnim yajñéṣu pūrvyám.*

8.102.11^a: 3.9.8^b; 8.43.31^b, *çitrām pavakáçocisam*; 10.21.1^d, *çitrām pavakáçocisani vívakṣase.*

8.102.12^a: 4.15.6^a, *tām árvantaīm ná sānasīm.*

8.102.16^b, *tepānó deva çocíṣā*: 8.60.19^b, *tepānó deva rákṣasaḥ.*

8.102.16^c: 5.26.1^c; 6.16.2^c, *á devān vakṣi yáksi ca.*

8.102.17^c: 4.8.1^b, *havyaváham ámartyam*; 3.10.9^c, *havyaváham ámartyam sahovfdham.*

401] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.103.14
[8.102.18^b, āgne dutām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agnīm dhīrbhīḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte áksiti ṣrávaḥ ; 9.66.7^c, dádhāno áksiti ṣrávaḥ.

8.103.5^d : 5.82.6^o ; 8.22.18^d, víṣṇa vāmāni dhīmahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

ācvañ ná gīrbhī rathyañ sudānavo marmṛjyānte devayāvaḥ,
ubhé toké tánaye dasma viṣpate páṛṣi rádhō maghónām.

9.1.3^o (Madhuchandas Vaiṣvāmītra ; to Soma Pavamāna)

varivodhātamo bhava mánhiṣṭho vītrahántamaḥ,
páṛṣi rádhō maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of páda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The páda, páṛṣi rádhō maghónām, is explained by cōda rádhō maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates páda c by 'der Reichen Gabe fördre du', though he has rendered the same páda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rádhās in general see under 6.44.10.

8.103.14^d, mādāyasva svāṇṛare : 8.65.2^b, mādāyāse svāṇṛare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādiṣṭhaya mādiṣṭhaya pávasva soma dhárayā,
indrāya pátave sūtāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni samjāyan pávasva soma dhárayā,
inú dvēṣāṇsi sadhryāk.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
á naḥ çūṣmaṁ nṛśáhyaṁ virávanṭaṁ puruṣpḥamā,
pávasva soma dhárayā.

9.67.13^b (Viçvāmītra ; to the same)
vācō jantūḥ kavínām pávasva soma dhárayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dáksāya naḥ kave pávasva soma dhárayā,
indrāya pátave sūtó ,mitráya várūṇāya ca.]

9.100.5^d

9.1.3^c : 8.103.7^d, pársi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahánām devúnām vitím ándhasā,
abhi vájam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhi tyám pūrvyám mádam ,suvānó āṛṣa pavítṛa á,]
abhi vájam utá çrávaḥ.

9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavítṛaṁ dhárayā sūtāḥ,
abhi vájam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrínām ,rayím gómantam açvínam,]
abhi vájam utá çrávaḥ.

8.6.9^b

9.1.9^c : 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
 asyéd indro mādeshv á viçva vṛtrāṇi jighnate,
 çūro maghā ca mañhate.

9.106.3^a (Agni Cakṣuṣa ; to Soma Pavamāna)
 asyéd indro mādeshv á grābhām grbhñita sānasim,
 vājraṁ ca vṛṣaṇaṁ bharat sām apsujiṭ.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyana in translating grābhām by 'bow'. But grābhām grbhñita sānasim (cognate accusative) obviously means 'make or einen erfolgreichen griff'. See 8.81.1, kṣumāntaṁ grābhām sām grbhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhatithi Kaṇva ; to Soma Pavamāna)
 pávasva devavír áti pavitraṁ soma rānhya,
 1 indram indo vṛṣā viça.]

65 1.176.1^b

9.36.2^b (Prabhuvasu Āṅgīrasa ; to the same)
 sá váhniḥ soma jágrviḥ pávasva devavír áti,
 1 abhi kóçaṁ madhuçútam.]

67 9.23.4^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, indram indo vṛṣā viça.

9.2.3^b (Medhatithi Kaṇva ; to Soma Pavamāna)
 ádhuksata priyām mādhu dhārā sutásya vedhásah,
 apó vasiṣṭa sukrātuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sánu pipyūṣi dhārā sutásya vedhásah,
 vṛthā pavitre arṣati.

9.2.4^{bc} (Medhatithi Kaṇva ; to Soma Pavamāna)
 mahántaṁ tva mahír anv ápo arṣanti sindhavaḥ,
 yád góbbhir vāsaiṣyáse.

9.66.13^{bc} (Çataṁ Vaikhanasāḥ ; to Soma Pavamāna)
 prá na indo mahé rāna ápo arṣanti sindhavaḥ,
 yád góbbhir vāsaiṣyáse.

Cf. túbhyam arṣanti sindhavaḥ, under 9.31.3, and note also 1.105.12^a ; 125.5^c

[**9.2.6^a**, ácikradad vṛṣā hāriḥ : 9.101.16^c, kánikradad vṛṣā, &c.]

9.2.6^c, sām sūryeṇa rocate : 8.9.18^b, sām sūryeṇa rocase.

9.2.7^{bc} (Medhatithi Kaṇva ; to Soma Pavamāna)
 gíras ta inda ójasa marmṛjyánte apasyúvaḥ,
 yábhir mādāya gúmbhase.

9.38.3^{bc} (Rahugāṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyām harito dāṣa marmṛjyānte apasyūvaḥ.
 yābhīr mādāya gūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschönten dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāṣa haritāḥ are evidently = dāṣa kṣipāḥ (kṣipāḥ), vṛṣāḥ, yuvatāyaḥ, svāsāraḥ, jāmāyaḥ, yōṣaṇaḥ, tritāya yōṣaṇaḥ, &c.; cf. also pāñca vrātā apasyāvaḥ in 9.14.2, and naptibhir vivāsvatāḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sá mṛjyamāno daśābhīḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām indum marmṛjanta . . . ātyām ná; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, aṣvasā vājasā utā: 6.53.10^b, aṣvasām vājasām utā.

[9.2.10^c, ātmā yajñāsyā pūrvyāḥ: 3.11.3^b, ketūr yajñāsyā pūrvyāḥ.]

9.3.1^c (Ḣunaḥṣepa Ājigarti ; to Soma Pavamāna)

eśā devō āmartyaḥ parṇavīr iva diyati,
 abhī drōṇāny āśādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prā sōmo āti dhārayā pāvamāno asiṣyadat,
 abhī drōṇāny āśādam.

cf 9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni daṣṣe.

9.3.7^c (Ḣunaḥṣepa Ājigarti ; to Soma Pavamāna)

eśā divam vī dhavati tirō rājānsi dhāraya,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
 jūṣṭa indraya matsarāḥ pāvamāna kánikradat,
 víṣvā āpa dvīṣo jahi.]

cf 9.13.8^a

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, *tíro rájāṣy āsṛtaḥ*; 8.82.9^b, *tíro rájāṣy āsṛtam*.

9.3.9^{a+b} (*Ṣunaḥṣepa Ājigarti*; to Soma Pavamāna)
eṣā prātnéna jánmanā devó devébhyah sūtāḥ,
háriḥ pavítre aṣṣati.

9.42.2^{a+b} (*Medhyatithi Kaṇva*; to Soma Pavamāna)
eṣā prātnéna mánmanā devó devébhyas pári,
dhārayā pavate sūtāḥ.

☞ 9.3.10^c

9.99.7^b (*Rebhasunu Kaṣyapāu*; to Soma Pavamāna)
sá mṛjyate sukármabhir, *devó devébhyah sūtāḥ*,
vidé yád āsu saṁdadír mahír apó ví gāhate.

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (*Dvita Āptya*; to Soma Pavamāna)
pári sāptir ná vajayúr devó devébhyah sūtāḥ,
vyānaḥ pavamāno ví dhāvati.

☞ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fliezt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fliezt'. Cf. Bergaigne, i. 188, 207, 215. The expression *prātnéna jánmanā*, even in Ludwig's conservative rendering, is vague as compared with *prātnéna mánmanā* in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, *ahám prātnéna mánmanā gṛah cumbhāmi* (where SV. reads *jánmanā*). See Hillebrandt, *Ved. Myth.* i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^a, and cf. the *pāda*, *sómo devébhyah sūtāḥ*, 9.28.2^b.

9.3.10^c (*Ṣunaḥṣepa Ājigarti*; to Soma Pavamāna)
eṣā u syá puruvrató jajñāno janāyann iṣah,
dhārayā pavate sūtāḥ.

9.42.2^c (*Medhyatithi Kaṇva*; to Soma Pavamāna)
eṣā prātnéna mánmanā devó devébhyas pári,
dhārayā pavate sūtāḥ.

☞ 9.3.9^{a1}

Cf. under 9.6.7.

9.4.1^b (*Hiraṇyastūpa Āṅgīrasa*; to Soma Pavamāna)
sánā ca soma jēsi ca pávamāna máhi ṣṛávaḥ,
áthā no vásyasas kṛdhi.

☞ refrain, 9.4.1^a—10^c

9.9.9^a (*Asita Kaṣyapa*, or *Devala Kaṣyapa*; to Soma Pavamāna)
pávamāna máhi ṣṛávo gām āṣvanṛ rāsi virávat,
sánā medhām sánā svāḥ.

☞ cf. 9.4.2^a

9.100.8^a (*Rebhasunu Kaṣyapāu*; to Soma Pavamāna)
pávamāna máhi ṣṛávaḥ citrébhir yāsi raṁsibhiḥ,
śārdhan támānsi jighnase, *viṣvāni dāṣuso gṛhé*.

☞ c: 8.43.32^c; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory; moreover make us richer!' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichstest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvám agne vibhāvasuḥ sṛjān sūryo ná raqmibhiḥ, gārdha támāṁsi jighnase*; cf. also 9.66.24, *pāvamāna ṛtām bṛhac chukráṁ jyótiḥ ajtjanat, kṛṇān támāṁsi jāñghanat*. It is therefore unlikely that *māhi grāvaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçúṣo grhē*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vásūni puçyasi viçvāni dāçúṣo grhē*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou dost come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāmu-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c–10^c, *āthā no vāsyasas kṛdhi*.

[9.4.2^a, *sānā jyótiḥ sānā svāḥ*: 9.9.9^c, *sānā medhām sānā svāḥ*.]

9.4.2^b: 8.78.8^b, *viçvā ca soma sūubhagā*: 9.55.1^c, *sōma viçvā ca sūubhagā*.

[9.4.3^a, *sānā dākṣam utā krátum*: 10.25.1^b, *māno dākṣam utā krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *táva krátvā távotíbhīḥ*.

9.4.7^b (Hiraṇyastupa Āngirasa; to Soma Pavamāna)

abhy āṣa svāyudha sōma dvibārhasaṁ rayim,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.40.6^b (Medhyatithi Kāva; to Soma Pavamāna)

punānā indav á bhara, sōma dvibārhasaṁ rayim,

vṛṣann indo ná ukthyam.

☞ 9.40.6^a

9.100.2^b (Rebhasann Kāçyapāu; to Soma Pavamāna)

punānā indav á bhara, sōma dvibārhasaṁ rayim,

tvām vásūni puçyasi viçvāni dāçúṣo grhē.

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiraṇyastupa Āngirasa; to Soma Pavamāna)

tvām yajñāir avivṛdhan pāvamāna vidharmaṇi,

āthā no vāsyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.64.9^b (Kāçyapa Māṛica; to Soma Pavamāna)

hinvāno vācam iṣyasi pāvamāna vidharmaṇi,

ākrān devó ná sūryah.

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
tvām rihanti mātáro hāriṁ pavitre adrūhaḥ,
[vatsām jatām ná dhenávaḥ] pávamāna vídharmaṇi.

cf. 6.45.28^c

For the repeated páda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, krādam devó, &c. ; cf. for that páda, sóma devó ná súryaḥ, under 9.54.3.

[9.5.3^b, rayír ví rájati dyumān ; 9.61.18^b, dákṣo ví rájati, &c.]

9.5.4^a, barhīḥ prácinam ójaṣā ; 1.188.4^a, prácinam barhīr ójaṣā.

9.5.8^c, imām no yajñām á gaman : 5.5.7^c, imām no yajñām á gamam.

9.6.2^a, 3^a, abhí tyām mádyaṁ (3^a, pūrvyām) mādām.

9.6.3^a : 9.1.4^c ; 51.5^c ; 63.12^c, abhí vūjam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
[abhí tyām pūrvyām mādām] suvāno arṣa pavitra á,
[abhí vūjam utá çrávaḥ.]

cf. 9.6.2

cf. 9.1.4^c

9.52.1^c (Ucathya Aṅgīrasa ; to Soma Pavamāna)
pári dyukṣáḥ sanádrayir bhárad vūjam no ándhasā,
suvāno arṣa pavitra á.

For the páda, suvāno arṣa pavitra á, cf. also 9.63.16^b, rāyē arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánu drapsúsa índava épo ná pravátāsaran,
punāná índram áçata.

9.24.2^{bc} (The same)

abhí gávo adhanviṣur épo ná pravatā yatīḥ,
punāná índram áçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
yām atyam iva vājinaṁ mrjánti yóṣaṇo dáça,
váne krīlantam átyavim.

9.45.5^b (Ayasya Aṅgīrasa ; to Soma Pavamāna)
sám i sákhayo asvaran váne krīlantam átyavim,
índum nává anuṣata.

9.106.11^b (Agni Cakṣuṣa ; to Soma Pavamāna)
dhribhír hinvanti vājinaṁ váne krīlantam átyavim.
abhí triṣṭhām matáyaḥ sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kaçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayēndrāya pavate sutāḥ,
pāyo yád asya pipáyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahasrotiḥ ṣatāmagho] vimāno rájasaḥ kavíḥ,
indrāya pavate mādah. ☞ 8.34.7^b

9.106.2^b (Agni Cakṣusa ; to Soma Pavamāna)
ayám bhārāya sāsasír indrāya pavate sutāḥ,
sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Rṣayah ; to Soma Pavamāna)
indrāya pavate mādah sómo marútvate sutāḥ,
sahasradhāro áty ávyam arṣati [tám I mrjanty áyavaḥ.] ☞ 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kaçyapa, &c. ; to Soma Pavamāna)
prá dhārā mādho agriyó mahír apó ví gāhate,
havír havíṣṣu vándyaḥ.

9.99.7^d (Rebhastu Kaçyapāu ; to Soma Pavamāna)
sá mrjyate sukārmabhir [devó devóbhyaḥ sutāḥ,]
vidé yád asu samindadír mahír apó ví gāhate. ☞ 9.3.9^b

9.7.3^b (Asita Kaçyapa, &c. ; to Soma Pavamāna)
prá yujó vácó agriyó vṛṣāva cakradad vāne,
sádmabhi satyó adhvarāḥ.

9.107.22^b (Sapta Rṣayah ; to Soma Pavamāna)
mrjánó vāre pávamāno avyāye vṛṣāva cakrado vāne,
devānam soma pavamāna niṣkr̥tām [góbhir añjanó arṣasi.] ☞ 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kaçyapa, &c. ; to Soma Pavamāna)
pári yát kāvya kavír nrm̐ṇā vāsāno árṣati,
svār vājí siṣṣati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhí gāvyaṇi vītāye nrm̐ṇā punāno arṣasi,
sanádvaṇaḥ pári srava.
9.74.1^b (Kakṣivat Dairghatamasa ; to Soma Pavamāna)
ṣiçur ná jató 'va cakradad vāne svār yád vājy āruṣāḥ siṣṣati,
divó rétasā sacate payov̐dhā tám imahe sumatí çarma sapráthaḥ.

9.7.6^a (Asita Kaçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyáñ hāriñ hinvanty ádribhiñ,
 pávamānañ madhucútam.]

cf. 9.26.5^bcf. 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáñ,
 sahásradhāro yat tana.

9.107.6^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 punanāñ soma jágrvir ávyo vāre pári priyáñ,
 tvāñ vípro abhavó 'ṅgirastamo mádhva yajñāñ mimikṣa nañ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punāno hārdi codaya,
 ṛtasya yonim āsadam.]

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çāñ pavasva vicarṣaṇe,
 prajāvad réta á bhara.

9.8.3^c : 3.62.13^c ; 9.64.22^c, ṛtasya yonim āsadam ; 5.21.4^d, ṛtasya yonim āsadañ.

9.8.9^c : 7.96.6^c, bhakṣimāhi prajāñ iṣam.

9.9.9^a : 9.4.1^b ; 100.8^a, pávamāna máhi çrāvañ.

[9.9.9^c, sánā medhūñ sánā svāñ : 9.4.2^a, sánā jyótiñ sánā svāñ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svānáso ráthā ivárvanto ná çravasyávañ,
 sómāso rāyē akramuñ.

9.66.10^c (Çatañ Vāikhānasāñ ; to Soma Pavamāna)
 pávamānasya te kave vājīñ sárgā arṣṣata,
 árvanto ná çravasyávañ.

The cadence, ná çravasyávañ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyāñ,
 bhārāsāñ kārīpāñ iva.

9.13.7^c (The same)
 vāçrā arṣantīndavo 'bhí vatsāñ ná dhenávañ,
 dadhanviré gábhastyoñ.

cf. 6.45.25^c

For 9.10.2 see Geldner, *Ved. Stud.* i. 121 ; Ludwig, *Ueber Methode*, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indráya soma pátave mádaya pári çicyase,
 manañcín manasas pátīñ.]

cf. 9.11.8^a

9.98.10^a (Ambarīṣa Varsāgira and R̥jīṣvan Bhāradvaja; to Soma Pavamāna)
indrāya soma pātave vṛtraghné pāri śicyase,
nāre ca dākṣiṇvate devāya sadanāsāde.

• 9.108.15^a (Çakti Vasiṣṭha; to Soma Pavamāna)
indrāya soma pātave nṛbhīr yatāḥ svayudhó madāntamaḥ,
ṛpāvasva mādhumattamaḥ.]

☞ 9.64.22^b

[9.11.8^c, manaṣcīn mánasas pátīḥ : 9.28.1^b, viṣvavīn mánasas pátīḥ.]

9.12.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
sómā asrgram ínç-yah sūtá ṛtāya sādane,
indrāya mādhumattamāḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pāri vāje ná vājyúm ávyo víreṣu siñcata,
indrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
pāvasva soma mandāyann indrāya mādhumattamaḥ.

9.12.2^b, gāvo vatsām ná mātāraḥ : 6.45.28^c, vatsām gāvo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^d; 97.11^b, indram sómasya pītāye.

9.12.6^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
prá vācam indur iṣyati samudrasyádhi viṣṭápi,]
jínvan kóçam madhuçútam.

☞ 8.34.13^b

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
prá vājam indur iṣyati śiṣāsan vājasá ṛṣiḥ,
vratá vidaná áyudha.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, *Ved. Myth.* i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning R̥si, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^c. vāç- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrasyádhi viṣṭápi; 8.34.13^b, samudrasyádhi viṣṭápah;
 9.107.14^c, samudrasyádhi viṣṭápi manīṣīpah.

[9.12.7^a, nītyastotro vānaspátīḥ; 1.91.6^c, priyástotro vānaspátīḥ.]

9.12.8^c (Asita Kaçyapa, &c. ; to Soma Pavamāna)
 abhī priyā divās padā sómo hinvánó arṣati,
 víprasya dhárasyā kavīḥ.

9.44.2^c (Ayasya Āṅgirasa ; to Soma Pavamāna)
 matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,
 víprasya dhárasyā kavīḥ.

9.13.1^a (Asita Kaçyapa, &c. ; to Soma Pavamāna)
 sómaḥ punānó arṣati sahásradhāro átyaviḥ,
 vāyó indrasya níṣkṛtām.

9.28.6^b (Priyamedha Āṅgirasa ; to Soma Pavamāna)
 eṣā cuṣmy ádabhyaḥ sómaḥ punānó arṣati,
 ḍdevāvīr aghaçaṇsahá.

607 9.24.7^c

9.42.5^c (Medhyatithi Kaṇva : to Soma Pavamāna)
 ḍabhī víçvāni vāryaḥ bhī devān ṛtāvḍdhaḥ,
 sómaḥ punānó arṣati.

608 9.42.5^b

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)
 ḍayām puṣā rayīr bhágaḥ, sómaḥ punānó arṣati,
 pátir víçvasya bhūmano vy ákhyad ródasī ubhé.

609 8.31.11^a

For 9.101.7^a see Hillebrandt, Ved. Myth. I. 317. Note the correspondence of 9.13.3^b with 9.42.3^b, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, suṣvāṇām devávitaye : 9.65.18^c, suṣvāṇó devávitaye.]

9.13.3^{a+b} (Asita Kaçyapa, &c. ; to Soma Pavamāna)
 pávante vājasātaye sómaḥ sahásrapājasah,
 gr̥ṇanā devávitaye.

9.42.3^{b+c} (Medhyatithi Kaṇva ; to Soma Pavamāna)
 vāvṛdhanāya túrvaye pávante vājasātaye,
 sómaḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye víprasya gr̥ṇató vṛdhé,
 ḍsóma rásva suvīryam.

609 cf. 5.13.5^c

9.100.6^a (Rebhasunū Kaçyapāu ; to Soma Pavamāna)
 pávasva vājasātamah pavitre dhūraya sutāḥ,
 indráya soma viṣṇave ḍdevébhyo mádhumatamah.

609 9.100.6^d

9.107.23^a (Sapta Ṛsayah ; to Soma Pavamāna)

pávasva vājasātaye bhī víçvāni kávyā,
 tvām samudrām prathamó ví dhārayo devébhyaḥ soma matsarāḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kaçyapa, &c. ; to Soma Pavamāna)
 utá no vājasātaye pávasva bṛhatír iṣah,
 dyumád indo suvīryam.

9.42.6^c (Medhyatithi Kāṇva ; to Soma Pavamāna)
góman naḥ soma vīrávad áḥvāvad vājavat sutáḥ,
pávasva bṛhatir iṣaḥ.

9.41.4^c

9.13.5^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
té naḥ sahasríṇam rayīm pávantām á suvīryam,
suvāná devāsa índavaḥ.

9.65.24^{bc} (Bhrgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
té no vṛṣṭīm divás pári, pávantām á suvīryam,
suvāná devāsa índavaḥ.

2.6.5^u

[9.13.7^b, abhí vatsām ná dhenávaḥ : see under 6.45.25.]

9.13.7^c : 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat : 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
júṣṭa índrāya matsaráḥ pávamāna kánikradat,
viçvā ápa dvīṣo jahi.

9.3.7^c

9.61.28^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
pávasvendo vīśa sutáḥ krdhí no yaçāso jáne,
viçvā ápa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
apaghnánto árāvṇaḥ pávamānaḥ swardíçḥ,
yónāv ṛtāsya sídata.

9.63.5^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
indram vārdhanto apturāḥ kṛṇvānto viçvam áryam,
apaghnánto árāvṇaḥ.

9.39.6^c (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
samīcinā anuṣata hárīm hinvanty ádribhiḥ,
yónāv ṛtāsya sídata.

9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stingy, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'Im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, hárīm hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim śásdam, under 3.62.13^c; yónāv ṛtāsya sídatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, viçve devá amatsata.

9.14.5^c (Asita Kaçyapa, &c. ; to Soma Pavamāna)
naptibhir yó vivásvataḥ çubhró ná māmṛjé yúva,
gāḥ kṛṇvāno ná nirṇijam.

9.86.26^c (Pṛçṇayaḥ, alias Ajā Rṣiganāḥ ; to Soma Pavamāna)
induh punāno āti gāhate mṛdho viçvāni kṛṇvān supāthani yājyave,
gāḥ kṛṇvāno nirṇijam haryatāḥ kavir ātyo ná kṛiṇan pári vāram arṣati.
9.107.26^d (Sapta Rṣayah ; to Soma Pavamāna)
apó vāsānah pári kócam arṣat, īndur hiyanāḥ sotfbbih,
janāyañ jyótir mandānā avivaçad gāḥ kṛṇvāno ná nirṇijam. 9.30.2^a

For the 'daughters of Vivasvant', that is 'fingers', see undōr 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 8.2.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kaçyapa, &c. ; to Soma Pavamāna)
eṣá dhiyá yāty āpvyā çūro ráthebhir açúbhiḥ,
gáçhann indrasya niṣṛtām.

9.61.25^c (Amahyū Āṅgīrasa ; to Soma Pavamāna)
apaghnān pavate mṛdhó, 'pa sómo árāvṇaḥ,
gáçhann indrasya niṣṛtām. 9.61.25^a

The repeated páda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence indrasya niṣṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣá hitó ví niyate : 9.27.3^a, eṣá nṛbhir ví niyate.]

9.15.7^a (Asita Kaçyapa, &c. ; to Soma Pavamāna)
etām mṛjanti mārjyam úpa dróṇeṣv āyávaḥ,
pracakrāṇām mahír īṣaḥ.

9.46.6^a (Ayāsa Āṅgīrasa ; to Soma Pavamāna)
etām mṛjanti mārjyam pávamānani dáça kṣipah,
īndraya matsarám mādām.

Cf. 9.63.20^a, kavīm mṛjanti mārjyam.

9.15.8^a (Asita Kaçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣipo mṛjanti saptá dhītāyah,
svāyudhām madántamam.

9.61.7^a (Amahyū Āṅgīrasa ; to Soma Pavamāna)
etām u tyām dáça kṣipo mṛjanti síndhumātaram,
sām ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómam pavitra á sṛja.

9.16.3^{bc} (Asita Kaçyapa, &c. ; to Soma Pavamāna)
ānaptam apsu dūṣtāram, sómam pavitra á sṛja,
punīhindrāya pátave.

9.1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sūtām ṛsōmāṁ pavitra ā sṛja,
 punihindrāya pātave.

cf. 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāśya cetasā sōmaḥ pavitre arṣati,
 krātva sadhāstham āsadat.

9.17.3^b (The same)
 ātyūrmir matsarō mādaḥ sōmaḥ pavitre arṣati,
 ṛvighnān rākṣāṁsi devayūh.

cf. 9.17.3^c

9.37.1^b (Rahūgana Āṅgīrasa ; to Soma Pavamāna)
 sā sūtāḥ pītāye vṛṣā sōmaḥ pavitre arṣati,
 ṛvighnān rākṣāṁsi devayūh.

cf. 9.17.3^c

Cf. āçūh pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punānō rñpē avyāye viçvā ārṣann abhi çriyaḥ,
 çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 āviçān kalāçam sūtō viçvā ārṣann abhi çriyaḥ.
 çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārā sūtāśya vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvām soma vipaççitām tāmā punānā āyūṣu,
 āvyo vāraṁ vi dhāvati.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
 tvām soma vipaççitām punānō vācam iṣyasi,
 ṛindo sahāsrabharṇasam.

cf. 9.30.1^o

cf. 9.64.25^o

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vājī hitō nṛbhir ṛviçvavīn mānasas pātih,
 āvyo vāraṁ vi dhāvati.

cf. 9.11.8^o

9.106.10^b (Agni Cakṣuṣa ; to Soma Pavamāna)
 sōmaḥ punānā urmīpāvyo vāraṁ vi dhāvati,
 ṛagre vācāḥ pāvamānaḥ kánikradat.

cf. 9.3.7^o

9.74.9^b (Kakṣīrat Dairghatamasa ; to Soma Pavamāna)
 adbhiḥ soma papṛçanāśya te rāsō 'vyo vāraṁ vi pavamāna dhāvati,
 sā mrjyāmānaḥ kavībhir madintama ṛsvādasvindrāya pavamāna pītāye.

cf. 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den Hederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömst

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies dovām with vipaścitam, having in mind, as he states doubtfully in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.9.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (uttarest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā nimnéneva sīndhavo ghnānto vṛtrāṇi bhūrṇayaḥ,
sómā asṛgram āçávaḥ.

9.23.1^a (The same)
sómā asṛgram āçávo mādhor mādasya dhārayā,
abhi víçvāni kāvyaḥ.

cf. 9.23.1^c

Cf. the pāda, eté asṛgram āçávaḥ, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavitre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ātyurmir matsaró mādah sómah pavitre arṣati,
vighnán rákṣāṇsi devayúḥ.

9.37.1^{bc} (Rahugaṇa Āṅgīrasa; to Soma Pavamāna)
sá sūtāḥ pītāye víṣā sómah pavitre arṣati,
vighnán rákṣāṇsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna)
pári sóma ṛtām bṛhád āçúḥ pavitre arṣati,
vighnán rákṣāṇsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa; to Soma Pavamāna)
á kaláçeṣu dhāvati pavitre pári śicyate,
uktháir yajñéṣu vardhate.

9.67.14^a (Viçvāmitra; to Soma Pavamāna)
á kaláçeṣu dhāvati çyenó várma ví gahate,
abhi dróṇā kánikradat.

9.42.4^b (Medhyatithi Kaṇva; to Soma Pavamāna)
duhanáh pratnám it páyaḥ pavitre pári śicyate,
krándan deván ajtjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
tām u tva vajīnaṁ náro dhībhír viprā avasýávaḥ,
mrjánti devátataye.

9.63.20^b (Nidhruvi Kaçyapa ; to Soma Pavamāna)

ḷ kavīm mṛjantī mārjyaṃ, dhībhīr viprā avasyāvaḥ,
vīṣa kánikrad arṣati.

cf. 9.15.7^a

For 9.63.20^b cf. 8.13.17^a, tám id viprā avasyāvaḥ.—For kánikrad in 9.63.20^a, the author, *Am. Journ. of Philol.* xvii. 417 (haplology).

9.17.8^c : 1.137.2^c, cāruṛ ṛtāya pītāye.

9.18.1^c–7^c, mādēṣu sarvadhā asi.

9.18.5^a : 8.6.17^a, ṽ imé ródasī mahī : 3.53.12^a, yā imé ródasī ubhē.

[9.19.1^c, tán naḥ punāná ā bhara : sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c : 5.71.2^c ; 7.94.2^c, iṇāná pipyatam dhīyaḥ.

9.19.4^a (Asita Kaçyapa, &c. ; to Soma Pavamāna)

āvāvaçanta dhītāyo vṛṣabhásyádhi rétasi,
sūnór vatsásya mātārah.

9.66.11^c (Çatam Vāikhānasāḥ ; to Soma Pavamāna)

ḷ áchā kóçam madhuçcūtam, śarṅgam vāre avyāye,
āvāvaçanta dhītāyaḥ.

cf. 9.66.11^a

9.19.6^c (Asita Kaçyapa, &c. ; to Soma Pavamāna)

ūpa çikṣāpatasthūṣo bhiyāsam ū dhehi çátruṣu,
pávamāna vidā rayīm.

9.43.4^a (Medhyatithi Kaṇva ; to Soma Pavamāna)

pávamāna vidā rayīm ḷ asmábhyaṃ soma suçríyam,
ḷ indo sahásravarcasam.]

cf. 9.43.4^b

9.63.11^a (Nidhruvi Kaçyapa ; to Soma Pavamāna)

pávamāna vidā rayīm ḷ asmábhyaṃ soma duṣṭāram,
yó dūṇāço vanuṣyatā.

cf. 9.43.4^b

9.20.1^b (Asita Kaçyapa, &c. ; to Soma Pavamāna)

prá kavír devávitayé 'vyo vārebhir arṣati,
sāhvān viçvā abhī spṛdhāḥ.

9.38.1^b (Rahūgaṇa Āngirasa ; to Soma Pavamāna)

eṣá u syá vīṣā ráthó 'vyo vārebhir arṣati,
ḷ gáchan vājam sahasríṇam.]

cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheep's tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sá váhnir apsú duštáro mrjyámāno gábhastyoh,
 sómaç camūṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 ॥çumbhāmāna ṛtayūbhir, mrjyámāno gábhastyoh,
 ॥pávante vāre avyáye. ॥

☞ 9.36.4^a☞ 9.36.4^c

9.64.5^b (Kāçyapa Mārita ; to Soma Pavamāna)
 ॥çumbhāmānā ṛtayūbhir, mrjyámānā gábhastyoh,
 ॥pávante vāre avyáye. ॥

☞ 9.36.4^a☞ 9.36.4^c

9.65.6^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yád adbhiḥ pariśicyāse mrjyámāno gábhastyoh,
 druṇā sadhástham açnuṣe.

9.99.6^b (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
 ॥sá punāno madíntamaḥ, sómaç camūṣu sīdati,
 paçāu ná róta adádhat pátir vacasyate dhiyāḥ.

☞ 9.50.5^a

For 9.65.6 see Hillebrandt, Ved. Myth. i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 kriḷúr makhó na manhayūḥ pavítram soma gachasi,
 dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)
 grávnā tunnó abhiṣtutaḥ pavítram soma gachasi,
 dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 pávamāna ṛtāḥ kavīḥ sómaḥ pavítram ūsadat,
 dádhat stotré suvīryam.

9.66.27^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno vy açnavad raçmibhir vājasátamaḥ,
 dádhat stotré suvīryam.

Of. 5.6.10^c, dádhad asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté dhāvantīndavaḥ sómā indrāya ghṛṣvayaḥ,
 matsarāsaḥ svarvīdaḥ.

9.107.14^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 ॥abhi somāsa ūyāvaḥ pávante mádyam madam, ॥
 ॥samudrāsyādhi viṣṭāpi manīṣino, matsarāsaḥ svarvīdaḥ. ॥

☞ 9.23.4^{ab}☞ 8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté pūtā vipaçcitāḥ ॥sómāso dādhyāçiraḥ, ॥
 vipā vy ānaçur dhiyāḥ.

☞ 1.5.5^c

9.101.12^{ab} (Manu Samvārāṇa ; to Soma Pavamāna)

etē pūtā vipaṇcitāḥ sōmāso dādhyāṇirah,

☞ 1.5.5°

sūryāso nā darṇatāso jigatnāvo dhruvā ghr̥tē.

9.22.3^b: 1.5.5°; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sōmāso dādhyāṇirah.

9.23.1^a: 9.17.1°c, sōmā asrgram ācāvah.

9.23.1° (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sōmā asrgram ācāvo, mādhor mādasya dhārāya,

☞ 9.17.1°

abhi viçvāni kāvyā.

9.62.25° (Jamadagni Bhārgava ; to Soma Pavamāna)

pāvasva vāco agriyāḥ sōma citrābhir utībhiḥ,

abhi viçvāni kāvyā.

9.63.25° (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pāvamānā asrksata, sōmāḥ çukrāsa indavaḥ,

☞ 9.63.25°

abhi viçvāni kāvyā.

9.66.1^b (Çatām Vaikhanaśāḥ ; to Soma Pavamāna)

pāvasva viçvacarṣaṇe 'bhi viçvāni kāvyā,

sākha sākhibhya īdyāḥ.

☞ 1.75.4°

Ludwig, 813, renders 9.23.1°, 'um aller weisheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weisheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pavamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viçvāni kāvyā, 2.5.3°; vidād viçvāni kāvyā 10.21.5^b; and yāsmi viçvāni kāvyā 8.41.6°.

9.23.4^{ab+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

abhi sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

abhi kōçaṁ madhuçūtām.

9.107.14^{ab} (Sapta Ṛṣayaḥ ; to Soma Pavamāna)

abhi sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

samudrāsyādhi viṣṭāpi manīṣiṇo, matsarāsaḥ svarvīdāḥ.

☞ c: 8.34.13^b; d: 9.21.1°

9.36.2° (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)

sā vāhniḥ soma jāgr̥viḥ pāvasva devavīr āti,

☞ 9.2.1°

abhi kōçaṁ madhuçūtām.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōçaṁ madhuçūtām, under 9.66.11; pāri kōçaṁ, &c., 9.103.3^a; also jinvaṇ kōçaṁ, &c., 9.12.6°.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6°c, indo vājaṁ siṣasasi: 8.95.9^d, çuddhō vājaṁ siṣasasi.]

9.23.7^a: 8.92.6°, asyā pitvā mādānam.

9.24.1^{b+} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 grīṇānā apsú mṛijata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pávamānāsa índavas tīrāḥ pavitram açavaḥ,
 índram yāmebhir açata.

☞ 1.135.6^a

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)
 sám u priyā anuṣata gāvo mādāya ghṛṣvayaḥ,
 sómāsaḥ kṛṇvate pathāḥ pávamānāsa índavaḥ.

9.65.26^c (Bhrgu Varuṇi, &c. ; to Soma Pavamāna)
 prá çukráso vayojuvo hinvanāso ná sáptayaḥ,
 grīṇānā apsú mṛijata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, ápo ná pravátā yatīḥ ; 9.6.4^b, ápo na pravátāsaran.

9.24.2^c: 9.6.4^c, punānā índram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá pavamāna dhanvasi sóméndrāya pátave,
 nfbhir yató ví niyase.

☞ 8.69.10^d

9.99.8^b (Rebhasunu Kāçyapāu ; to Pavamāna Soma)
 sutá indo pavitra ū nfbhir yató ví niyase,
 índrāya matsarintamaç camúṣv á ní ṣidasi.

☞ 9.63.2^{bo}

For 9.24.3^b cf. índav índrāya pítāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram índrasya dhāmne.

9.24.6^c: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^c, çúciḥ pávaká ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 çúciḥ pávaká ucyate, sómāḥ sutásya mádhvaḥ,
 devāvīr aghaçaṇsahā.

☞ 1.142.3^a

9.28.6^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣá çuṣmy ádābhyah sómāḥ punānó arṣati,
 devāvīr aghaçaṇsahā.

☞ 9.13.1^a

9.61.19^c (Amahyū Āṅgīrasa ; to Soma Pavamāna)
 yás te mádo várenyas, ténā pavasvándhasa,
 devāvīr aghaçaṇsahā.

☞ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hitō 'bhi yōnim kánikradat,
dhármaṇa vāyūm á viça.

9.37.2^c (Rāhngana Āngirasa ; to Soma Pavamāna)
sá pavitre vicakṣaṇo hárir arṣati dharmasīh,
abhi yōnim kánikradat.

cf 9.37.2^b

Cf. 9.38.6^b, krādan yōnim abhi priyām.

9.25.3^c (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
sām devāih cūbhatō vīṣa kavir yōnāv ádhi priyāh,
vṛtrahā devavítamaḥ.

9.28.3^c (Priyamedha Āngirasa ; to Soma Pavamāna)
eśa devāh cūbhāyatē 'dhi yōnāv amartyah,
vṛtrahā devavítamaḥ.

9.25.4^a: 7.55.1^b ; 8.15.13^b, vīçvā rūpāny āviçān.

9.25.4^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
vīçvā rūpāny āviçān, punānō yāti haryatāh,
yātrāmftāsa āsate.

cf 7.55.1^b

9.43.3^a (Medhyātithi Kaṇva ; to Soma Pavamāna)
punānō yāti haryataḥ sōmo gtrbhīh páriṣkṛtaḥ,
vīprasya médhyātithēh.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āngirasa ; to Soma Pavamāna)
á pavasva madintama
pavitraṁ dhārayā kave,
arkasya yōnim āśadam.

For pada a cf. under 9.50.5^a ; for pada b cf. pavitraṁ dhāraya sutāh, 9.51.5^b ; for pada c cf. r̥tasya yōnim āśadam, under 3.62.13^c.—See Hillebrandt, Ved. Myth. i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ádhi jamāyo hárīm hinvanty ádribhīh,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āngirasa ; to Soma Pavamāna)
apsū tva mādhumattamaṁ hárīm hinvanty ádribhīh,
indav indrāya pitāye,

cf 9.30.5^a

9.32.2^b (Çyāvāçva Átreya ; to Soma Pavamāna)
ád im tritāsyā yōsaṇo, hárīm hinvanty ádribhīh,
indum indrāya pitāye.

cf 9.32.2^a

cf 9.32.2^a

- 9.38.2^b (Rahngapa Āṅgīrasa ; to Soma Pavamāna)
 ॥ etām tritāśya yōśaṇo ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.32.2^a
 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 samleṇā anuśata hāriṁ hinvanty ādribhiḥ,
 ॥ yōnāv r̥tāśya sīdata. ॥ 9.13.9^c
 9.50.3^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ॥ āvyo vāre pāri priyām ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ pāvamānam madhuçūtām. ॥ 9.7.6^a
 9.65.8^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāśya vārṇam madhuçūtām hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.50.3^c
 9.65.8^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāśya vārṇam madhuçūtām hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.32.2

For yōnāv r̥tāśya sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dardhacyuta ; to Soma Pavamāna)
 tāṁ tvā hinvanti vedhāsaḥ pāvamāna girāvīdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kaçyapa ; to Soma Pavamāna)
 tāṁ hinvanti madacyūtām ॥ hāriṁ nadīṣu vājīnam, ॥ 9.53.4^b
 indum indrāya matsarām.
 9.63.17^c (Nidhruvi Kaçyapa ; to Soma Pavamāna)
 ॥ tāṁ i mṛjanty ayāvo hāriṁ nadīṣu vājīnam, ॥ 9.63.17^a
 indum indrāya matsarām.

See Hillebrandt, Ved. Myth. i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir vī nryate : 9.15.3^a, eṣā hito vī nryate.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā çuṣmy āśiṣyadad antārikṣe vīṣā hāriḥ,
 punānā indur indram ā.

- 9.66.28^c (Çataṁ Vaikhānasah ; to Soma Pavamāna)
 prā suvānā indur akṣah pavītram āty avyāyam,
 punānā indur indram ā.

9.28.1^c : 9.106.10^b, āvyo vāram vī dhāvati ; 9.16.8^c, āvyo vāram vī dhāvasi ;
 9.74.9^b, āvyo vāram vī pavamāna dhāvati.

[9.28.2^b, sōmo devébhyah sūtāḥ : 9.3.9^b ; 99.7^b, devō devébhyah sūtāḥ.]

9.28.3^c : 9.25.3^c, vṛtrahā devavītamah.

9.28.4^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vīṣā kánikradad daçābhir jamībhir yatāḥ,
 abhi drópāni dhāvati.

9.37.6^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)
śá deváh kavīṇeṣitō 'bhī drōṇāni dhāvati,
īndur īndrāya māhānā.

9.28.5^b (Priyamedha Āṅgīrasa: to Soma Pavamāna)
eṣá súryam arocayat pávamāno vícarṣaṇiḥ,
viçvā dhāmāni viçvavit.

9.60.1^b (Avatsāra Kāçyapa; to Soma Pavamāna)
prá gayatrēṇa gayata pávamānam vícarṣaṇim,
īndum sahásracakṣasam.

9.28.6^b: 9.13.1^a; 42.5^c; 191.7^b, sómah punāno arṣati.

9.28.6^c: 9.24.7^c; 61.19^c, devāvīr aghaṇasahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa; to Soma Pavamāna)
suśáhā soma tāni te punānāya prabhūvaso,
vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
viçvo yása vraté jáno dādhára dhármanas pátēḥ,
punānāya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa; to Soma Pavamāna)
árṣa naḥ soma çān gāve [dhukṣásva pipyūṣim iṣam,]
vārdhā samudrām ukthyām.

cf 8.7.3^c

9.29.4^b: 9.1.1^b; 30.3^c; 67.13^b; 100.5^b, pávasva soma dhārāya.

9.29.6^c (Nṛmedha Āṅgīrasa; to Soma Pavamāna)
éndo párthivam rayīm divyām pavasva dhārāya,
dyumántam çūṣmam á bhara.

9.106.4^c (Cakṣus Mānava; to Soma Pavamāna)
prá dhanvā soma jūgvir [īndrāyendo pári srava,]

cf 8.91.3^d; also refrain, 9.112.1^c ff.

dyumántam çūṣmam á bhare svarvidam.

Of dyumántam çūṣmam uttamām, under 9.63.29^b. The cadence, pavasva dhārāya, also at 9.35.1; 45.6; 49.3; 63.7; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa; to Soma Pavamāna)
prá dhārā asya çuṣmīno vīthā pavitre akṣaran,
punāno vācam iṣyati.

9.64.25^b (Kāçyapa Mārica; to Soma Pavamāna)
[tvām soma vipaçaitam,] punāno vācam iṣyasi,
[īndo sahásrabharṣasam,]

cf 9.16.8^a

cf 9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sómah pavitre akṣaran.

9.30.2^a (Bindu Āngirasa ; to Soma Pavamāna)
indur hiyānāḥ sotfbbhir mrjyāmanah kánikradat,
iyarti vagnúm indriyám.

9.107.26^b (Sapta Rṣayah ; to Soma Pavamāna)
apó vásanah pári kócam arsatindur hiyānāḥ sotfbbhiḥ,
janāyañ jyótir mandānā avīvaçad ḡḡḡ kṛvānó ná nirñijam. 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhārāya.

9.30.4^b (Bindu Āngirasa ; to Soma Pavamāna)
prá sómo áti dhārāya pávamāno asiṣyadat,
ḡabhi drónāny āsādam. 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
pávamāno asiṣyadaç rákṣāṁsy apajāñghanat,
pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhi drónāny āsādam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvanty), háriṁ
hinvanty ādribhiḥ.

9.30.5^c (Bindu Āngirasa ; to Soma Pavamāna)
apsú tva mádhumattamāḥ ḡháriṁ hinvanty ādribhiḥ, 9.26.5^b
indav indrāya pītāye.

9.45.1^c (Ayāsa Āngirasa ; to Soma Pavamāna)
sá pavasva mādāya kām nrcákṣā devāvītaye,
indav indrāya pītāye.

9.50.5^c (Ucathya Āngirasa ; to Soma Pavamāna)
ḡsá pavasva madintamaḥ ḡgobhir añjanó aktúbhiḥ, 9.50.5^a
indav indrāya pītāye.

9.64.12^c (Kaçyapa Marica ; to Soma Pavamāna)
ḡsá no arṣa pavitra ā mádo yó devāvītamaḥ, 9.64.12^{ab}
indav indrāya pītāye.

Cf. indum indrāya pītāye under 9.32.2^c, and sómēndrāya pītave, 9.24.3^d.—For 9.30.5
cf. 9.53.4.

9.30.6^{ab} (Bindu Āngirasa ; to Soma Pavamāna)
sunótā mádhumattamāḥ ḡsómam indrāya vajriṇe, 9.32.8^b
cārum çardhāya matsarām.

9.51.2^{bc} (Ucathya Āngirasa ; to Soma Pavamāna)
divaḥ priyūsam uttamām ḡsómam indrāya vajriṇe, 7.32.8^b
sunótā mádhumattamam.

Cf., by way of contrast, 7.102.3^b, juhótā mádhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam indrāya vajrīṇe.

9.31.3^b (Gotama Rāhugaṇa ; to Soma Pavamāna)
túbhyam váta abhipriyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te māhaḥ.

9.62.27^b (Jamadagni Bhārgava ; to Soma Pavamāna)
túbhyemā bhúvanā kave mahimné soma tasthire,
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16. .

9.31.6^c (Gotama Rāhugaṇa ; to Soma Pavamāna)
svāyudhāsyā te sató bhūvanasya pate vayám,
indo sakhitvám uçmasi.

9.66.14^a (Çatam Vaikhānasaḥ ; to Soma Pavamāna)
śasya te sakhyó vayám, iyakṣantas tvótayaḥ,
indo sakhitvám uçmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyó vayám távendo dyumná uttamā, śāsahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty) hárim
hinvānty ádribhiḥ.

9.32.2^c (Çyāvāçva Ātreya ; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āngirasa ; to Soma Pavamāna)
etām (9.32.2 ād im) tritāsya yóçano ḥárim hinvānty ádribhiḥ,

9.26.5^b

indum indrāya pītāye.

9.43.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
tām no víçvā avasyúvo gírah çumbhanti pūrvátha,
indum indrāya pītāye.

9.65.8^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yāsya vāṛṇam madhuçútam ḥárim hinvānty ádribhiḥ,
indum indrāya pītāye.

9.26.5^b

Cf. indav indrasya pītāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtāsya yónim á.

[9.32.5^a, abhí gávo anuṣata: 9.33.5^a, abhí bráhmīr anuṣata.]

[9.32.6^b, maghāvadbhyaṣ ca mähyaṁ ca: 6.46.9^c, chardīr yacha maghāvadbhyaṣ ca mähyaṁ ca.]

Cf. the cadence, maghāvāno vayāṁ ca, in 1.73.8; 136.7; 143.13; 7.87.5.

9.33.2^{bc} (Trita Āptya; to Soma Pavamāna)

abhī droṇāni babhrāvah çukrá řtāsyā dhārayā,
vājāṁ gómāntam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
etē dhāmāny āryā çukrá řtāsyā dhārayā,
vājāṁ gómāntam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2; vājāṁ gómāntam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of řtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā vişrjānto ādhi ksāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of řtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary; the abrupt substitution of the parenthetic phrase for the simple droṇāni babhrāvah of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For 1.āda b cf. 9.63.4^a, sōmā řtāsyā dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a; 9.34.2^{abc}; 65.20^{abc}; see under 5.51.7^a.

9.33.3^b: 8.41.1^b; 9.34.2^b; 61.12^b; 65.20^b, vāruṇāya maruḍbhyah.

[9.33.5^a, abhī brāhmīr anuṣata; 9.32.5^a, abhī gāvo anuṣata.]

9.33.5^b, yāvīr řtāsyā mātārah: 1.142.7^c; 5.5.6^b; 9.102.7^b; 10.59.8^b, yāvī
řtāsyā mātārā.

9.33.6^{bc} (Trita Āptya; to Soma Pavamāna)

rāyāḥ samudrāṇ çatūro 'smābhyāṁ soma viçvātāḥ,
ā pavasva sahasrīṇah.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
nū no rayīm mahām indo 'asmábhyañ soma viçvátah,
á pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava ; to Soma Pavamāna)
á pavasva sahasrīṇaṁ rayīm gómantam açvinam,, 8.6.9^b
puruçcandrām puruṣpṣam.

9.63.1^a (Nidhruvi Kaçyapa ; to Soma Pavamāna)
á pavasva sahasrīṇaṁ rayīm soma suvīryam,
asmé çrávāñsi dhārāya.

9.65.21^{bc} (Bhrgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
isañ tokāya no dādhad asmábhyañ soma viçvátah,
á pavasva sahasrīṇam.

In these stanzas many expressions are typical : rayīm, rāyāñ samudrāñ, asmábhyañ soma viçvátah, and á pavasva sahasrīṇaṁ (sahasrīṇam). In 9.40.3 we have, rayīm . . . á pavasva sahasrīṇam ; in 9.62.12, and in 9.63.1, á pavasva sahasrīṇaṁ rayīm. In 9.65.21 there is a slight difference : sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously : 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam : 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pádas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya ; to Soma Pavamāna)
prá suvāno dhārāya tánéndur hinvāno arṣati,
rujád dṛṣṭhá vy ójasā.

9.67.4^a (Kaçyapa ; to Soma Pavamāna)
indur hinvāno arṣati tīró várāṇy avyáyā,, 9.67.4^b
hārir vājam aikradat.

9.34.2^{abc}, sutá indrāya vāyāve várūṇāya marúdbhyaḥ, sómo arṣati viṣṇave :
9.33.3^{abc}, sutá indrāya vāyāve várūṇāya marúdbhyaḥ, sómā arṣanti
viṣṇave ; 9.65.20^{abc}, apsá indrāya vāyāve várūṇāya marúdbhyaḥ,
sómo arṣati viṣṇave ; 5.51.7^a, sutá indrāya vāyāve.

9.34.2^b : 8.41.1^b ; 9.33.3^b ; 61.12^b ; 65.20^b, várūṇāya marúdbhyaḥ.

[9.34.3^b, sunvánti sómam ádribhiḥ : 8.1.17^a, sóta hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramīñkhaya : 9.52.3^b, indo ná dánam tñkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa : to Soma Pavamāna)
indo samudramīñkhaya, pávasva viçvamejaya,, cf. 9.35.2^a
rāyo dhartá na ójasā.

9.62.26^c (Jamadagni Bhārgava ; to Soma Pavamāna)
tvām samudriyā apó 'griyó vāca irāyan,
pávasva viçvamejaya.

9.35.3^b: 2.8.6^d, abhī śyāma pṛtanyatāḥ.

9.35.4^a, prā vājam indur isyati: 9.12.6^a, prā vācam indur isyati.

9.35.6^c, punānāśya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavīr āti.

9.36.2^c: 9.23.4^c, abhī kōcam madhuçūtām.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
çumbhāmāna řtāyúbhir ṛmṛjyāmāno gābhastyoḥ,
pávate vāre avyāye.

cf 9.20.6^b

9.64.5 (Kaçyapa Marīca; to Soma Pavamāna)

çumbhāmānā řtāyúbhir ṛmṛjyāmānā gābhastyoḥ,
pávante vāre avyāye.

cf 9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The řca 9.64.4-6 is addressed to the plural sōmah, but is surrounded by other řcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For páda c cf. úsgraṁ vāre avyāye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mṛjyāmāno gābhastyoḥ; 9.64.5^b, mṛjyāmānā gābhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
sá viçvā dāçūše vāsu sōmo divyāni pāřthivā,
pávātām āntárikṣyā.

9.64.6^{abc} (Kaçyapa Marīca; to Soma Pavamāna)
té viçvā dāçūše vāsu sōmā divyāni pāřthivā,
pávantām āntárikṣyā.

For páda b cf. 9.63.30^b, sōma divyāni pāřthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sōmah pavitre arṣati; 9.56.1^b, açuḥ pavitre arṣati.

9.37.1^a: 9.17.3^c; 56.1^c, vighnān rákṣāṁsi devayūḥ.

9.37.2^b (Rahugaṇa Āṅgīrasa; to Soma Pavamāna)
sá pavitre vicakṣaṇó hárir arṣati dharmasīḥ,
abhī yónim kánikradat.

cf 9.25.2^b

9.38.6^b (The same)

eśā syā pṛtāye suto hárir arṣati dharmasīḥ,
krāndan yónim abhī priyām.

Cf. the páda 9.23.5^a, sōmo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhī yónim kánikradat.

9.37.3^b (Rahūgaṇa Āngirasa ; to Soma Pavamāna)
sá vājī rocanā divāḥ pávamāno ví dhāvati,
rakṣohā vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pāri sáptir ná vājayūr devó devébhyaḥ sutāḥ,
vyānaqīḥ pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rahūgaṇa Āngirasa ; to Soma Pavamāna)
sá vṛtrahā vṛṣa sutā varivovid ādābhyaḥ,
sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pavamānaḥ sūtó nṛbhiḥ sómo vājam ivāsarāt,
camūṣu śákmanāsādam.

9.37.6^b: 9.28.4^c, abhī dróṇani dhāvati.

9.38.1^b: 9.20.1^b, ávyo várebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīṇam: 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yōṣanaḥ: 9.32.2^a, úd im tritāsya yōṣanaḥ.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), hárīm
hinvānty ādribhiḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, indum indrāya pītāye.

9.38.3^{bc} marmrjānte apasyúvaḥ, yábhir mādāya cúmbhate: 9.2.7^{bc}, marmrjānte
... cúmbhase.

9.38.4^b (Rahūgaṇa Āngirasa ; to Soma Pavamāna)
eṣá syá mánusīṣv á çyenó ná vikṣú sīdati,
gáchañ jaró ná yoṣītam.

9.57.3^c (Avatsāra Kaçyapa ; to Soma Pavamāna)
sá marmrjāná áyúbhir, íbho rájeva suvratāḥ,
çyenó ná vánsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
ísam ūrjam pavamānābhy arṣasi çyenó ná vánsu kalāçeṣu sīdasi,
indrāya mādva mádyo mādāḥ sūtó divó viṣṭambhá upamó vicakṣanāḥ.

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted with vánsu sīdati in 9.57.3 ; cf. 5.72.1^c; 9.7.6^a; 20.6^c; 63.2^a; 68.9^b; 86.9^d; 96.23^d; 99.6^b, 8^d.—For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharmasīḥ.

9.39.3^a (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣīm dádhana ójasa,
 vicákṣāno virocāyan.

9.44.3^b (Ayasya Āṅgīrasa ; to Soma Pavamāna)
 ayám devéṣu jágrviḥ sutá eti pavitra á,
 sómo yāti vícarṣaṇiḥ.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indrepotá vāyúnā sutá eti pavitra á,
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here hinvánty), háriṁ
 hinvanty ádribhiḥ.

9.39.6^c : 9.13.9^c, yónāv ṛtasya sídata.

9.40.3^{bc} : 9.33.6^{bc} ; 65.21^{bc}, asmábhyaṁ soma viçvátāḥ, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇaḥ).

9.40.3^c : 9.62.12^a ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
 sahasrīṇaḥ.

[9.40.4^c, vidāḥ sahasrīṇīr īṣaḥ : 9.61.3^c, kṣārā sahasrīṇīr īṣaḥ.]

9.40.5^a : 9.61.6^a, sá naḥ punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasaṁ rayīm,]
 vṛṣann indo na ukthyām.

9.4.7^b

9.57.4^c (Avatsāra Kaçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásutó prthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kaçyapa Marīca ; to Soma Pavamāna)
 [utó sahásrabharnasaṁ] vācam soma makhásyuvam,
 punáná indav á bhara.

c.f. 9.64.25^c

9.100.2^{ab} (Rebhassuṇi Kaçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasaṁ rayīm,]
 tvám vásuṇi puşyasi viçvāni daçúṣo gṛhé.

9.4.7^b

9.40.6^b : 9.4.7^b ; 100.2^b, sóma dvibárhasaṁ rayīm.

[9.41.2^c, sahávāno dásyum avratám : 1.175.3^c, sahávān dásyum, &c.]

9.41.4^{b+c} (Medhyātithi Kaṇva; to Soma Pavamāna)

ā pavasva mahīm iṣaṁ gómad indo hiraṇyavat,
āçvāvad vājavat sūtāḥ.

9.61.3^b (Amahīyu Āngirasa; to Soma Pavamāna)

pāri ṇo āçvam āçvavid gómad indo hiraṇyavat,
[kṣāra sahasrīṇīr iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad āçvāvad vājavat sūtāḥ,
[pāvasva br̥hatīr iṣaḥ.]

9.13.4^b

9.42.2^a, eṣā prasnēna mánmanā : 9.3.9^a, eṣā prasnēna jánmanā.

9.42.2^b (Medhyātithi Kaṇva; to Soma Pavamāna)

[eṣā prasnēna mánmanā] devó devébhyas pári,
[dhāraya pavate sūtāḥ.]

9.3.9^a

9.3.10^c

9.65.2^b (Bhrgu Vārūṇi, or Jamadagni Bhargava; to Soma Pavamāna)
pāvamāna rucā-ruca devó devébhyas pári,
viçvā vásūny ā viça.

9.42.2^c: 9.3.10^c, dhāraya pavate sūtāḥ.

9.42.3^b: 9.13.3^a, pávante vājasātaye; 9.43.6^a; 107.23^a, pávasva vājasātaye;
9.100.6^a, pávasva vājasātamaḥ.

9.42.3^c: 9.13.3^b, sómaḥ sahásrapajasah.

9.42.4^b: 9.17.4^b, pavitre pári śicyate.

9.42.5^a (Medhyātithi Kaṇva; to Soma Pavamāna)

abhi víçvāni váryābhi devān ṛtavídhaḥ,
[sómaḥ punāno arṣati.]

9.13.1^a

9.66.4^b (Çatam Vāikhānasaḥ; to Soma Pavamāna)
pāvasva janāyann iṣo 'bhi víçvāni váryā,
sākha sākhibhya utāye.

9.42.5^c: 9.13.1^a; 28.6^b; 101.7^b, sómaḥ punāno arṣati.

9.42.6^b: 9.41.4^c, āçvāvad vājavat sūtāḥ.

9.42.6^c: 9.13.4^b, pávasva br̥hatīr iṣaḥ.

9.43.2^c: 9.32.2^c; 38.2^c; 65.8^c, indum indrāya pitāye.

9.43.3^a: 9.25.4^b, punāno yati haryatāḥ.

9.43.4^a: 9.19.6^c; 63.11^a, pāvamāna vidā rayim.

9.43.4^{ab} (Medhyatithi Kaṇva ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyam soma suṣṛīyam,
[īndo sahāsravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kaṇvapa ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyam soma duṣṭāram,
yó duṇāṣo vanuṣyatā.

[9.43.4^c, īndo sahāsravarcasam : 9.64.25^c ; 98.1^c, īndo sahāsrabharṇasam.]

9.43.6^a : 9.107.23^a, pāvasva vājasātaye ; 9.13.3^a ; 42.3^b, pāvante vājasātaye ;
9.100.6^a, pāvasva vājasātamah.

[9.43.6^c, sōma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam · 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráne.]

9.44.2^c : 9.12.8^c, víprasya dhārāya kavīḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsa Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve vípravīraḥ sadāvṛdhaḥ,
sómo devēṣv á yamat.

9.61.9^a (Amahyu Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve puṣṇé pavasva mádhumān,
cārur mitré várune ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav índrāya pītāye.

[9.45.2^c, deván sákhibhya á vāram : 1.4.4^c, yás te sákhibhya á vāram.]

9.45.3^c (Ayāsa Āṅgīrasa ; to Pavamāna Soma)
utá tvām aruṇám vayám góbhīr añjmo mādāya kām,
ví no rāyē dúro vṛdhi.

9.64.3^c (Kaṇvapa Marica ; to Soma Pavamāna)
ācvo ná cakrado vṛṣa sám gū indo sám árvataḥ,
ví no rāyē dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devēṣu patyate : 8.102.9^b, agnir devēṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, vāne krīñantam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pītō vicākṣase,
īndo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no grhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
āsṛgran devāvīta, rē 'tyāsaḥ kṛtvā iva,
kṣārantāḥ parvatāvīdhaḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
āsṛgran devāvītaye vājayānto rāthā iva. 8.3.15^d

[9.46.3^a, etē sōmāsa īndavaḥ : 1.16.6^a, imē sōmāsa īndavaḥ.]

9.46.5^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sā pavasva dhanamjaya prayantā rādhaso mahāḥ,
asmābhyaṁ soma gātuvīt.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
ā na īndo mahīm īsam, pāvāsava viçvādarçataḥ, a : 8.6.33^a ; b : 9.65.13^b
asmābhyaṁ soma gātuvīt.

9.46.6^a : 9.15.7^a, etām mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dnārayā.

9.49.5^a : 9.30.4^b, pāvamāno asiṣyadat.

9.50.3^a, āvyo vāre pāri priyām : 9.7.6^a ; 52.2^b ; 107.6^b, āvyo vāre pāri priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvanty), hāriṁ
hinvanty ādribhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
āvyo vāre pāri priyām, hāriṁ hinvanty ādribhiḥ, a : 9.7.6^a ; b : 9.26.5^b
pāvamānam madhuçūtām.

9.67.9^b (Gotama ; to Soma Pavamāna)
hinvantī sūram ūsrayaḥ, pāvamānam madhuçūtām, 9.65.1^a
abhī girā sām asvaran.

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)

sá pavasva madintama góbhir añjanó aktúbhiḥ,
[indav índraya pítāye.]

9.30.5^c

9.99.6^a (Rebhasūti Kaçyapa ; to Soma Pavamāna)

sá punānó madintamaḥ sōmaç camúsu sídati,
paçāu ná réta adádhat pátir vacasyate dhiyāḥ.

9.20.6^c

Cf. 9.45.1^c, sá pavasva mādāya kām ; and 9.25.6^a = 9.50.4^a, á pavasva madintama.

9.50.5^c : 9.30.5^c ; 45.1^c ; 64.12^c, indav índraya pítāye.

9.51.1^b : 1.28.9^b ; 9.16.3^b, sōmam pavitra á sṛja.

9.51.1^c : 9.16.3^c, punihíndraya pátave.

9.51.2^b : 7.32.8^b ; 9.30.6^b, sōmam índraya vajrine.

9.51.2^c : 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

táva tyá indo ándhaso devā mādhor vy áçnate,
pávamānasya marútaḥ.

9.64.24^c (Kaçyapa Mārta ; to Soma Pavamāna)
rásam te mitró aryamá píbanti várunaḥ kave,
pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c : 9.1.4^c ; 6.3^c ; 63.12^c, abhí vājam utá çrávaḥ.

9.52.1^c : 9.6.3^b, suvánō arṣa pavitra á.

9.52.2^b : 9.7.6^a ; 107.6^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyām.

[9.52.3^b, indo ná dánam tñkhaya : 9.35.2^a, indo samudramitñkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ní çuṣmam indav eṣām púruhūta jánānām,
yó asmān ádideçati.

9.64.27^b (Kaçyapa Mārta ; to Soma Pavamāna)
punáná indav eṣām púruhūta jánānām,
[priyāḥ samudrām á viça.]

9.63.23^c

10.134.2^d (Mandhātara Yāuvanaçva ; to Indra)
avá sma durhaṇayató mártasya tanuhi sthirām,
[adhaspadām tām im kṛdhi, yó asmān ádideçati, &c.]

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ṣatām na inda ūtibhiḥ sahasrām vā cūcīnām,
 pāvasva mañhayādrayīḥ.

9.67.1^c (Bharadvāja; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrā ōjīṣṭho adhvaré,
 pāvasva mañhayādrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kācyapa; to Soma Pavamāna)
 ayām viçvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kācyapa; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,
 dādhanāḥ kalāṣe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff. and Hillebrandt, Ved. Myth. i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.5^c, ákrān devó ná sūryaḥ.

9.55.1^c, sóma viçvā ca sáubhaga: 8.78.8^b; 9.4.2^b, viçvā ca soma sáubhaga.

[**9.56.1^b**, aḥiḥ pavitre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sómaḥ pavitre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnán rákṣāṁsi devayūḥ.

[**9.56.4^b**, svādūr indo pári srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kācyapa; to Soma Pavamāna)
 prá te dhārā asaṣcátó divó ná yanti vṛṣṭáyāḥ,
 áchá vājān sahasríṇam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaṣcátāḥ,
 abhí çukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, Indogermanische Forschungen, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjānā āyúbhir íbho rájeva suvratáh,

çyenó ná vánsu śīdati.]

9.38.4^b

9.66.23^a (Çatām Vaikhānasaḥ ; to Soma Pavamāna)

sá marmṛjānā āyúbhiḥ práyasvān práyase hitál,

índur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. I, p. xv.—Cf. the páda 9.62.13^b, marmṛjyānāna āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śīdati : 9.38.4^b, çyóno ná vikṣu śīdati ; 9.86.35^b, çyenó ná vánsu kalāçeṣu śīdasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná índav á bhara.

9.58.1^a, 1^c—4^c, tárat sá mandí dhavati.

9.60.1^b, pávamānaṁ vícarṣaṇim : 9.28.5^b, pávamāno vícarṣaṇiḥ.

[9.60.2^b, átho sahásrabharṇasam : 9.64.26^b, utó sahásrabharṇasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti vāraṁ pávamāno asiṣyadat kalāçāṁ abhi dhavati,

índrasya hárdy āviçān.

9.86.19^d (Sikataḥ, alias Nivāvartī R̥ṣigaṇāḥ ; to Soma Pavamāna)

vīṣā matínāṁ pavate vicakṣaṇáh sómo álnaḥ prataritōśaso diváh,

krāṇá sindhūnāṁ kalāçāṁ avivaçad índrasya hárdy āviçān manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated páda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, índrasya soma rádhase.

[9.61.1^c, avāhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo híraṇyavat.

[9.61.3^c, kṣará sahasrīṇīr iṣaḥ : 9.40.4^c, vidāḥ sahasrīṇīr iṣaḥ.]

9.61.4^c (Amahīryu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayám pavítram abhyundatáh,

sakhitvám á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇī, or Jamadagni Bhārgava ; to Soma Pavamāna)

tásya te vajīno vayám víçvā dhánāni jigyúṣaḥ,

sakhitvám á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Paijavana ; to Indra)

ṛvayám indra tvayávah, sakhitvám á raphāmahe, 3.41.7^a
rtāsya nah pathā nayāti viçvāni duritā nābhantam anyakéṣām jyākā ádhi
dhānvasu. refrain: 10.133.1^{ff} ff.

I have the impression that sakhitvám á rābh is popular as compared with sakhitvám á vṛ, which is hieratic ; cf. the semantically close synonymy with á vṛ in fje sakhitvám, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No.10, p.13), and sakhitvám uçmasi, 9.31.6 ; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^a with 9.65.19^a.

9.61.6^a : 9.40.5^a, s. nah punanā á bhara ; 1.12.11^a ; 8.24.3^a, sá nah stāvāna á bhara.

9.61.6^b : 1.12.11^c, rayīm virāvatīm iṣam.

9.61.7^a : 9.15.8^a, etām u tyām dáça kṣipah.

9.61.8^b : 9.39.3^a ; 44.3^b, sutá eti pavitra á.

9.61.9^a : 9.44.5^a, sá no bhágāya vāyāve.

[9.61.11^a, enā viçvāny aryā á : 10.191.1^b, ágne viçvāny aryā á.]

9.61.11^c : 8.95.6^d, sisāsanto vanāmahe.

9.61.12^b : 8.41.1^b ; 9.33.3^b ; 34.2^b ; 65.20^b, várūṇāya marúdbhyaḥ.

9.61.14^b : 8.69.11^e, vatsām samñçivartir iva.

9.61.14^a : 8.13.8^a = 8.92.21^a, tám id vardhantu no girah.

9.61.15^b : 8.54 (Val. 6).7^d, dhukṣásva pipyūṣim iṣam ; 8.7.3^c, dhukṣánta pipyūṣim iṣam ; 8.13.25^c, dhukṣásva pipyūṣim iṣam áva ca nah.

9.61.15^c : 9.29.3^c, vārdhā samudrām ukthyam.

[9.61.18^b, dáçso ví rajati dyumán : 9.5.3^b, rayir ví rajati, &c.]

9.61.19^a : 8.46.8^a, yás te mádo várenyah.

9.61.19^c : 9.24.7^c ; 28.6^c, devāví aghaçānsahá.

9.61.21^c (Amahryu Āngirasa ; to Soma Pavamāna)
sāmñçlo aruṣó bhava supasthābhir ná dhenúbhiḥ,
sídañ chyeno ná yónim á.

9.65.19^a (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣa soma dyumāttamo 'bhi drōṇāni rōruvat,
 sīdasi chyenó ná yónim ā.

9.61.22^b : 3.37.5^a ; 8.12.22^a, indram vṛtrāya hantave.

9.61.25^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 apaghnán pavate mfdhó 'pa sómo árāvṇah,
 gáchann indrasya niṣkṛtām.]

G² 9.15.1^c

9.63.24^a (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghnán pavase mfdhah kratuvit soma matsarāḥ,
 nudāsvādevayum jānam.

9.61.25^c : 9.15.1^c, gáchann indrasya niṣkṛtām.

9.61.28^c : 9.13.8^c, víçvā āpa dvīṣo jahi.

9.61.29^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 āsya te sakhyé vayám távendo dyumná uttamé,
 śasahyāma pṛtanyatāḥ.]

G² 1.8.4^c

9.66.14^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 āsya te sakhyé vayám iyakṣantas tvótayah,
 īndo sakhitvám uçmasi.]

G² 9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c : 1.8.4^c ; 8.40.7^d, śasahyāma pṛtanyatāḥ.

9.62.1^b : 1.135.6^e ; 9.67.7^b, tirāḥ pavītram açāvah.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛpánto várivo gáve 'bhy āṛṣanti suṣtutīm,
 īlām asmábhyam saṁyátam.

9.66.22^b (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno āti sridho 'bhy āṛṣati suṣtutīm,
 súro ná viçvadarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 ātyam mrjanti kalāce dáça kṣīpaḥ prá viprāṇām matāyo váca irate,
 pávamānā abhy āṛṣanti suṣtutīm óndram viçanti madirāsa indavaḥ.

Cf. also 4.58.10^a, abhy āṛṣata suṣtutīm gávyam ājīm. There can be no question but what the distich 9.66.22^{ab}, pávamāno āti sridho 'bhy āṛṣati suṣtutīm, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣtutīm ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvi aṅgūr mādāyapsū dākṣo giriṣṭhāh,
gyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vṛṣa hāri rájeva dasmó abhí gá acikradat,
punānó vāraih páry ety avyáyaṁ gyenó ná yónim ghṛtāvantaṁ āsādam.

Cf. Hillebrandt, *Ved. Myth.* 1. 60.

[9.62.8^b, tiró rómāny avyáyaḥ : 9.67.4^b ; 107.10^b, tiró vārāny avyáyaḥ.]

Cf. also 9.62.8^c with 3.107.10^{ad}.

[9.62.9^a, tvám indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantam açvīnam.

[9.62.13^b, marmṛjyāmāna ayúbhiḥ : 9.57.3^a ; 66.23^a, sá marmṛjaná ayúbhiḥ.]

9.62.14^a, sahásrotiḥ çatāmagnaḥ ; 8.34.7^b, sáhasrote çatāmagna.

9.62.14^c : 9.107.17^a, índrāya pavate mādah ; 9.6.7^b ; 106.2^b, índrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājān ivāsarāt.

[9.62.18^c, hāriṁ hinota vājīnam : 10.188.1^b, açvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā árṣann abhí çríyah, çūro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇá punānó arṣasi ; 9.7.4^b, nṛmṇá vásāno árṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir íṣaḥ.

9.62.24^c : 9.65.25^b, grṇānó jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ; 7.96.3^c, grṇāná jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víçvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vṛṣṭáyo dhára yanti asaçcátah : 9.57.1^{ab}, prá te dhára asaçcáto divó ná yanti vṛṣṭáyah.

9.62.30^c: 9.20.7^c; 66.27^o; 67.19^c, dādhat stotrē suvīryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, ā pavasva sahasrīṇam; 9.33.5^o, ā pavasva sahasrīṇaḥ.

9.63.2^{bc} (Nidhruvi Kaçyapa; to Soma Pavamāna)
iṣam ūrjam ca pinvasa indrāya matsarintamaḥ,
camūṣv ā ni ṣīdasi.

9.99.8^{cd} (Rebhasuṇu Kaçyapāu; to Soma Pavamāna)
sutā indo pavitra ā , nṣbhīr yatō vi nīyase,
indrāya matsarintamaḥ camūṣv ā ni ṣīdasi.

9.24.3^o

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4^a, etē asrgram āçavah; 9.17.1^c; 23.1^a, sōmā asrgram, &c.]

[9.63.4^c, sōmā ṛtāya dhārāyā; 9.33.2^b; 63.14^b, çukrā ṛtāya dhārāyā.]

9.63.5^c: 9.13.9^a, apaghnānto ārāvṇaḥ.

[9.63.7^b, yāya sūryam ārocayaḥ; 8.98.2^b, tvām sūryam ārocayaḥ.]

9.63.8^{bc} (Nidhruvi Kaçyapa; to Soma Pavamāna)
āyukta sūra étaçam pāvamāno manāv ādhi,
antārikṣeṇa yātave.

9.65.16^{bc} (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
rāja medhābhīr iyate pāvamāno manāv ādhi,
antārikṣeṇa yātave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflammend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svār may be seen from 1.50.9, āyukta sapta çundhyuvah sūro rāthasya napyāḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, töchter des wagens.' Cf. also 8.1.11, yāt tudāt sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3. and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weisheit angegangen, Pavamāna, um des menschen willen, durch den luftkreis zu gehn.' Aside from his diverging renderings of the phrase manāv ādhi, I do not believe that medhābhīr iyate can mean 'wird mittelst weisheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhīr by 'with wisdom'. Soma is *śair viprah kāvya* in 8.79.1 (cf. 9.78.2), *médhīrah* in 9.68.4. His epithet *sukrátu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rājā* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Étaça* to go through the air', perfect sense, we have in 9.65.16 the tautology, *lyate . . . antárikṣeṇa yátave*. That *pāda* 9.63.8^a is the original third of the *gayatri* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^a.

[9.63.10^b, *gīra indrāya matsarām* : 9.26.6^a; 53.4^a; 63.17^a, *indum* (9.26.6^a, *indav*) *indrāya*, &c.]

9.63.11^a : 9.19.6^a; 43.4^a, *pāvamāna vidā rayīm*.

9.63.11^b : 9.43.4^b, *asmābhyam soma sucrīyam* (9.63.11^b, *duṣṭāram*).

9.63.12^b : 8.6.9^b; 9.62.12^b, *rayīm gómantam aṇvīnam*.

9.63.12^c : 9.1.4^c; 6.3^c; 51.5^c, *abhī vājam utā ṣrāvāḥ*.

9.63.13^a : 9.54.3^c, *sómo devó ná sūryaḥ*.

9.63.14^{bc} : 9.32.2^{bc}, *ṣukrá ṛtasyā dhārāya, vājam gómantam akṣaran*.

9.63.15^b : 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, *sómāso dādhyācīrah*.

9.63.16^{bc} (*Nidhruvi Kaṣyapa*; to *Soma Pavamāna*)
prā soma mādhumattama rāyē arṣa pavitra ā,
mādo yó devavítamaḥ.

9.64.12^{ab} (*Kaṣyapa Marīca*; to *Soma Pavamāna*)
sá no arṣa pavitra ā mādo yó devavítamaḥ,
indav indrāya pitāye.

☞ 9.30.5^a

Cf. the correspondence of 9.63.23^a with 9.64.27^a.—Cf. also 9.6.3^b; 52.1^a, *suvāno arṣa pavitra ā*.

9.63.17^a (*Nidhruvi Kaṣyapa*; to *Soma Pavamāna*)
tām i mṛjanty āyávo hāriṇ nadīṣu vājīnam,
indum indrāya matsarām.

☞ 9.53.4^b

☞ 9.53.4^c

9.107.17^d (*Sapta Ṛṣayaḥ*; to *Soma Pavamāna*)
indrāya pavate mādah, *sómo marútvate sutāḥ,*
sahásradhāro áty ávyam arṣati tām i mṛjanty āyāvāḥ.

☞ 9.6.7^b

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, hárīm nadīṣu vajīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamaḥ; 9.67.16^b, indraya mādhumattamaḥ.

[9.63.20^a, káviṁ mr̥janti mārjyam: 9.15.7^a; 46.6^a, etaṁ mr̥janti mārjyam.]

9.63.20^b: 9.17.7^b, dhribhír víprā avasyāvaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamāna ní toçase rayīm soma çravāyyam,
priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Marica; to Soma Pavamāna)
punānā indav eṣāṁ, pūruhita jānānam,
priyāḥ samudrām ā viça.

9.52.4^b

For 9.63.23^b cf. 10.38.2^b, gōarṇasaṁ rayīm indra çravāyyam.

9.63.24^a, apaghnān pavase mfdhaḥ: 9.61.25^a, apaghnān pavate mfdhaḥ.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
pávamānā asrkṣata sómāḥ çukrása indavaḥ,
abhí víçvāni kávyā.

9.23.1^c

9.107.25^a (Sapta Ṛṣayah; to Soma Pavamāna)
pávamānā asrkṣata pavítram āti dhūrayā,
marútvanto matsará indriyā háyā medhūm abhi prāyānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhi víçvāni kávyā.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
punānāḥ soma dhārayēndo víçvā āpa sridhaḥ,
jahí rákṣāṁsi sukrato.

6.16.29^c

9.107.4^a (Sapta Ṛṣayah; to Soma Pavamāna)
punānāḥ soma dhārayāpó vásāno arṣasi,
ú ratnadhá yonim ṛtāsyā sīdasya ūtso deva hiraṇyāyah.

8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kúçṇaṁ arṣati, and see Hillebrandt, Ved. Myth. 1. 325.

9.63.28^c: 6.16.29^c, jahí rákṣāṁsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
apaghnān soma rakṣāso 'bhy arṣa kánikradat,
dyumántam çūṣmam uttamām.

9.63.29—] *Part 1: Repeated Passages belonging to Book IX* [442

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāpō ādribhir abhy āṛṣa kánikradat,
dyumántaṁ ḡṣmam uttamám.

Cf. dyumántaṁ ḡṣmam á bhara, under 9.29.6^a, and the curiously extended pāda, 4.36.8^a, dyumántaṁ vájaṁ vṛṣaḡṣmani uttamám.—Note the correspondence of 9.63.19^c with 9.67.16^b.

[9.63.30^b, sóma divyāni pāṛthivā : 9.36.5^b, sómo divyāni, &c. ; 9.64.6^b, sóma divyāni, &c.]

9.64.2^c, satyām vṛṣaṇ vṛṣéd asi : 8.33.10^a, satyām itthā vṛṣéd asi.

9.64.3^c : 9.45.3^c, ví no rāyé dūro vṛdhi.

9.64.5^{abc}, ḡmbhāmāna ṛtāyúbhir mṛjyāmāna ḡabhastyoḥ, pávante vāre avyāye :
9.36.4^{abc}, ḡmbhāmāna ṛtāyúbhir mṛjyāmāno ḡabhastyoḥ, pávate vāre
avyāye.

9.64.5^b, mṛjyāmāna ḡabhastyoḥ : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyāmāno
ḡabhastyoḥ.

9.64.6^{abc}, té viḡvā dāḡṣe vāsu sóma divyāni pāṛthivā, pávantam ántárikṣyā :
9.36.5^{abc}, sá viḡvā dāḡṣe vāsu sómo divyāni pāṛthivā, pávatam
ántárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmaṇi.

[9.64.9^c, ákraṇ devō ná sūryaḥ : 9.54.3^a ; 63.13^a, sómo devō, &c.]

9.64.11^c : 6.16.35^c ; 9.32.4^c, sídann ṛtāsya yónim á.

9.64.12^{ab}, sá no āṛṣa pavítṛa á mádo yó devavítamaḥ : 9.63.16^{bc}, rāyé āṛṣa pavítṛa
á, mádo yó devavítamaḥ.

9.64.12^c : 9.30.5^c ; 45.1^c ; 50.5^c, índav índrāya pítāye.

9.64.17^{bc} (Kaṡyapa Máṛica ; to Soma Pavamāna)
marmṛjānása āyávo vṛthā samudráṁ índavaḥ,
ágmann ṛtāsya yónim á.

9.66.12^{ac} (Ḡataṁ Vāikhānasaḥ ; to Soma Pavamāna)
écha samudráṁ índavó 'staṁ ḡávo ná dhenávaḥ,
ágmann ṛtāsya yónim á.

The cadence ḡávo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, á yád yónim hiraṇyāyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marútvate pávasva mádhumattamaḥ,
 ṛtásya yónim áśadam.]

5.21.4^d

9.108.1^a (Gauriviti Çaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nṛbhīr yatáḥ svāyudhó madíntamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c; 9.8.3^c, ṛtásya yónim áśadam; 5.21.4^d, ṛtásya yónim áśadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaçētam.

9.64.25^b, punánó vácam išyasi: 9.30.1^c, punánó vácam išyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 tvám soma vipaçētaḥ, punánó vácam išyasi, a: 9.16.8^a; b: 9.30.1^c
 indo sahásrabharṇasam.

9.98.1^c (Ambarīsa Vārsagīra, and Rjīçvan Bhāradvāja ; to Soma Pavamāna)
 abhī no vājasátamaḥ rayīm arṣa puruspṛṇam,
 indo sahásrabharṇasam tuvidyumnám vibhvasāham.

Cf. 9.43.4^a, indo sahásravarcasam; 9.60.2^b, átho sahásrabharṇasam; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam: see prec. item.]

9.64.26^c: 6.40.6^a; 9.57.4^c; 100.2^a, punáná indav á bhara.

9.64.27^b: 9.52.4^b, púruhuta jánānam.

9.64.27^c: 9.63.23^c, priyáḥ samudráṁ á viça.

9.64.28^c: 1.137.15, sómāḥ çukrá gāvāçiraḥ.

9.64.29^c, sídanto vanúṣo yathā: 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svásāro jamāyas pátim,
 mahám indurṁ mahīrúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pávamānam madhuçútam,
 abhī girá sám asvaran.

9.50.3^c

Cf. Bergaigne, i. 161; ii. 43.

9.65.2^b : 9.4.2.2^b, devó devébhyas pári.

9.65.6^b : 9.20.6^b ; 36.4^b, mrjyámāno gábhastyoh ; 9.64.5^b, mrjyámāna gábhastyoh.

9.65.7^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Ātri Bhāuma ; to Soma Pavamāna)
vipaçcíte pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jurāṁ áti sarpati tvácam átyo ná krīḷann asarad vṛṣṣá háriḥ.

9.65.8^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b, hárīm hinvanty
(9.65.8^b, hinvānty) ádribhīḥ.

9.65.8^c : 9.32.2^c ; 38.2^c ; 43.2^c, indum índrāya pitāye.

9.65.9^b : 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c : 9.61.4^c, sakhitvám á vṛṇīmahe : 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahīm íṣam : 8.6.23^a, á na indra mahīm íṣam.

9.65.13^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
á na indo mahīm íṣam, pávasva viçvadarçataḥ, 8.6.23^a
asmábhyaṁ soma gātuvit. 9.46.5^c

9.106.5^b (Cakṣus Mānava ; to Soma Pavamāna)
índrāya víçṣaṇāṁ mādāṁ pávasva viçvadarçataḥ,
sahásrayama pathikfd vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c : 9.46.5^c, asmábhyaṁ soma gātuvit.

9.65.14^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
á kaláçā anuṣaténdo dhārābhir ójasā,
éndrasya pitāye viça.

9.106.7^b (Manu Āpsava ; to Soma Pavamāna)
pávasva devávitaya indo dhārābhir ójasā,
á kaláçāṁ mádhumaṁ soma naḥ sadaḥ.

[9.65.15^b, tivrām duhānty ádribhīḥ : 1.137.3^{bc}, añçum duhantý ádribhīḥ sómam
duhantý ádribhīḥ.]

9.65.16^{bc} : 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b : 1.93.2^d, gāvām póṣaṁ svácvyam.

[9.65.18^o, *suṣvānó devāvitaye* : 9.13.2^c, *suṣvānām devāvitaye*.]

9.65.19^o: 9.61.21^c, *sīdañ chyenó ná yónim á*.

9.65.20^{abc}, *apsá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave*;
9.34.2^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati*
viṣṇave ; 9.33.3^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ,*
sómā arṣanti viṣṇave ; 5.51.7^a, *sutá indrāya vāyāve*.

Of. also 9.84.1^b.

9.65.20^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, *vāruṇāya marúdbhyaḥ*.

9.65.21^{bc}: 9.33.6^{bc} ; 40.3^{bc}, *asmábhyañ soma viṣvátah, ít pavasva sahasrīṇam*
(9.33.6^c, *sahasrīṇah*).

9.65.21^c: 9.40.3^c ; 62.12^a ; 63.1^a, *á pavasva sahasrīṇam* ; 9.33.6^c, *á pavasva*
sahasrīṇah.

9.65.22^{ab}: 8.93.6^{ab}, *yá sómāsaḥ parāvátī yé arvāvátī sunviré*.

9.65.24^a, *té no vṛṣṭīm divás pári* : 2.6.5^a, *sá no vṛṣṭīm divás pári*.

9.65.24^{bc}: 9.13.5^{bc}, *pávantām á suvīryam, suvāná devása indavaḥ*.

9.65.25^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
pávate haryató hárir ḡṛṇānó jamádagninā, 6^a 3.62.18^a
hinvánó góṛ ádhi tvaci.

9.106.13^a (Agni Cakṣuṣa ; to Soma Pavamāna)
pávate haryató hárir áti hvárāñsi rúnhyā,
abhyārṣan stotṛbhya virávad yácaḥ.

The cadence, *gór ádhi tvaci*, in 9.65.25^c occurs also at 1.28.9 ; 9.79.4 : 101.11.

9.65.25^b: 9.62.24^c, *ḡṛṇānó jamádagninā* ; 3.62.18^a ; 8.101.8^d, *ḡṛṇáná jamád-*
agninā ; 7.96.3^c, *ḡṛṇánú jamádagnivát*.

9.65.26^o: 9.24.1^c, *ḡṛṇáná apsú mrñjata*.

9.65.28^c—30^c, *pántam á puruspṛham*.

9.66.1^b: 9.23.1^o ; 62.25^c ; 63.25^c, *abhi viṣvāni kávyā*.

9.66.1^c: 1.75.4^o, *sákha sákhibhya ídyah*.

9.66.4^b: 9.42.5^b, *abhi viṣvāni vāryā*.

9.66.7^o, *dádhanó ákṣiti ḡrávaḥ* : 1.40.4^b ; 8.103.5^b, *sá dhatte ákṣiti ḡrávaḥ*.

9.66.10^o: 9.10.1^b, *árvanto ná ḡravasyávaḥ*.

9.66.11^a (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)
 āchā kōçañ madhuçūtām āsrgrañ vāre avyāya,
 [āvavaçanta dhrtāyaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛsayah ; to Pavamāna Soma)
 prā soma devāvitaye sindhur nā pipye ārṇasā,
 aṇçōḥ pāyasaḥ madirō nā jāgrvir āchā kōçañ madhuçūtām.

Of the pādas, abhi kōçañ madhuçūtām, under 9.23.4, and pāri kōçañ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.8^a, pāvante vāre avyāya.

9.66.11^c: 9.19.4^a, āvavaçanta dhrtāyaḥ.

9.66.12^c: 9.68.17^c, āgmann ṛtāsyā yōnim ā.

[**9.66.13^a**, prā ṇa indo mahé rāpe: 9.44.1^a, prā ṇa indo mahé tāne.]

9.66.13^{bc}: 9.2.4^{bc}, āpo arṣanti sindhavaḥ, yād gōbhīr vāsaiṣyaḥ.

9.66.14^a: 9.61.29^a, āsya te sakhyé vayām.

9.66.14^c: 9.31.6^c, indo sakhitvām uçmasi.

9.66.18^c, vṛṇimāhe sakhyāya: 4.41.7^d, vṛṇimāhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm; 9.85.7^c, pāva-
 mānā abhy arṣanti suṣtutīm.

9.66.23^a: 9.37.3^a, sā marmṛjanā ayūbhiḥ.

9.66.24^c (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)
 pāvamāna ṛtām bṛhāc chukrām jyōtir ajījanat,
 kṛṣṇā tāmāṁsi jāñghanat.

10.89.2^d (Rebha Vaiçvāmītra ; to Indra)
 sā sūryaḥ pāry urū vārāṁsy éndro vavṛtyād rāthyeva cakrá,
 ātiṣṭhantam apasyām nā sārgañ kṛṣṇā tāmāṁsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dādhat stotrē suvīryam.

9.66.28^c: 9.27.6^c, punānā índur índram ā.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamām.

9.67.4^a: 9.34.1^b, índur hinvánō arṣati.

9.67.4^b (Kaṣyapa; to Pavamāna Soma)
 ṛindur hinvánó arṣati, tīró várāṇy avyáyā,
 hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Ṛṣayah; to Pavamāna Soma)
 á soma suvánó ádribhis tīró várāṇy avyáyā,
 jáno ná purí camvòr viçad dháriḥ sádo váncsu dadhiṣe.

Cf. 9.62.8^b, tīró rómāṇy avyáyā; and 9.103.2^a, pári várāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavítram āçāvah.

9.67.9^a: 9.65.1^a, hinvánti súram úsrayah.

9.67.9^b: 9.50.3^c, pávamānam madhuçútam.

9.67.10^c–12^c, á bhakṣat kanyāsu nah.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^o; 100.5^b, pávasva soma dháraya.

9.67.14^a: 9.17.14^a, á kalāçesu dhāvati.

9.67.16^b, índrāya mádhumattamaḥ: 9.12.1^c, índrāya mádhumattamaḥ; 9.63.19^e,
 índrāya mádhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vajayānto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^o; 66.27^c, dádhat stotré suvṛyam.

9.67.28^b: 1.91.17^b, sóma víçvebhir añçúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasiṣṭha, or both; to Pavamāna Soma)
 úpa priyám pánipnataṁ yúvānam āhutivṛdham,
 áganma bíbhtrato námaḥ.

10.60.1^c (Baudha, or others; to Asamāti [Indra])
 á jánam tveśasamṛçam máhinānām úpastutam,
 áganma bíbhtrato námaḥ.

9.67.31^{ab}, yáḥ pávamānír adhyéty fāilbhiḥ sámhbṛtam rásam: 9.67.32^{ab}, páva-
 mānír yó adhyéty, &c.

[9.68.7^d, nṛbhir yató vājam á darṣi sātāye: 5.39.3^d, á vājam darṣi sātāye.]

9.68.8^b (Vatsapri Bhalandana; to Pavamāna Soma)

pariprayāntam vayyam suśamsādam sōmam manīṣā abhy ānūṣata stūbhah,
yō dhārāya mādhumān ūrmiṇa divā iyarti vācam rayiṣā! āmartyah.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇah; to Pavamāna Soma)

prā vo dhīyo mandrayūvo vipanyūvaḥ panasyūvaḥ samvāsaneṣv akramuḥ,
sōmam manīṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyasem aṣṭrayuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhalandana; to Pavamāna Soma)

ayām divā iyarti viç, ʋm ā rājah sōmaḥ punānāḥ kalāṇeṣu sīdati,
adbhir gōbhir mṛjyate ādribhiḥ sutāḥ punānā indur vārivo vidat priyam.

9.86.9^d (Akrṣṭah, alias Māsa Ṛṣigaṇah; to Pavamāna Soma)

divo na sānu stanāyann acikradad, dyāuç ca yāsyā pṛthivī ca dhārmabhiḥ,
indrasya sakhyām pavate vivēvidat sōmaḥ punānāḥ kalāṇeṣu sīdati.

9.96.23^d (Pratardana Dāivodāsi; to Pavamāna Soma)

apaghnān eṣi pavamāna cātrūn priyām nā jarō abhigṭta induḥ,
sīdan vāneṣu çakunō nā pātva sōmaḥ punānāḥ kalāṇeṣu sātātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+ed} (Vatsapri Bhalandana; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāno vāyo dādhaç citrātamaḥ pavasva,
adveṣe dyāvāpṛthivī huvema dévā dhattā rayim asmé suvīram.

9.97.36^a (Parāçara Çaktya; to Pavamāna Soma)

evā naḥ soma pariṣicyāmāna ā pavasva ptyāmānaḥ svastī,
īndram ā viça bṛhatā rāveṇa vardhāyā vācam janāyā pūramdhim.

10.45.12^{ed} (Vatsapri Bhalandana; to Agni)

āstāv agnir narūm suçōvo vāiçvānarā fāibhiḥ sōmagopāḥ,
adveṣe dyāvāpṛthivī huvema dévā dhattā rayim asmé suvīram.

The repeated distich (cf. 10.91.15^e) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiranyastūpa Āṅgīrasa; to Pavamāna Soma)

ā naḥ pavasva vāsumat dhīraṇyavad, āçvāvad gōmad yāvatamat suvīryam,
yūyam hī soma pitāro māma sthāna divō mūrdhānaḥ prāsthita vayaskṛtāḥ.

9.96.38^c (Atrayaḥ; to Pavamāna Soma)

tvām nrçākṣā asi soma viçātāḥ pāvamāna vṛṣabha tā vī dhāvasi,
sā naḥ pavasva vāsumat dhīraṇyavad yayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavasva vasuvid dhīraṇyavīt.

9.69.8^b, āçvāvad gōmad yāvatamat suvīryam: 8.93.3^b, āçvāvad gōmad yāvatamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, deváir dyāvapr̥thivī prāvataṁ naḥ.

[9.70.8^b, ádābhyaśo januṣi ubhé ánu: 2.2.4^d, pāthó ná pāyūm jānas: ubhé ánu.]

[9.70.4^a, sá mr̥jyámāno daçábhīḥ sukármabhiḥ: 9.99.7^a, sá mr̥jyate sukármabhiḥ.]

[9.70.5^a, sá mar̥mr̥janá indriyáya dhayase: 9.86.3^d, sómah punaná indriyáya dhayase.]

9.70.8^e: 9.108.16^e, jūṣto mitráya váruṇaya vāyáve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmitra; to Pavamāna Soma)

pávasva soma devávitaye v̥śéndrasya hárdi somadhánam á viça,
purá no bádhd duriatíti páraya kṣetravid dhi díça áha viprehaté.

9.108.16^a (Çakti Vasistha; to Pavamāna Soma)

indrasya hárdi somadhánam á viça, samudráṁ iva síndhavaḥ,

jūṣto mitráya váruṇaya vāyáve, divó viṣṭambhá uttamáh. 8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hárdy aviçán, under 9.60.3^e.

9.70.10^a (Reṇu Vaiçvāmitra; to Pavamāna Soma)

hitó ná sáptir abhi vájam ar̥śéndrasyendo jatháram á pavaśva,
navá ná síndhum áti paṛsi vidvān chúro ná yúdhyan̄n áva no nidá spaḥ.

9.86.3^a (Akṛṣṭāḥ, alias Maśa Ṛṣigaṇāḥ; to Pavamāna Soma)

átyo ná hiyānó abhi vájam ar̥ṣa svarvít kóçam divó ádrimātaram,
v̥śā pavítre ádhi sáno avyáye, sómah punaná indriyáya dhāyase.

c: 9.86.3^c; d: cf. 9.70.5^d

Cf. 9.87.1, 6; 9.6.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣám rūpám kṛṇute vár̄ṇo asya: 1.95.8^a, tveṣám rūpám kṛṇuta úttaram yát.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

n̄dhuto ádriṣto barhiṣi priyáh pátir gávām pradīva indur r̥tvīyaḥ,
pūramdhivān mānuṣo yajñasádhanāḥ gúcir dhiyá pavate sóma indra te.

9.86.13^d (Sikṛṣṭāḥ, alias Nivāvari Ṛṣigaṇāḥ; to Pavamāna Soma)

ayám matávān chakunó yátha hitó 'vye sasāra pávamāna ūrmīṇa,
táva krátvā ródasi antará kave gúcir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, aṇçūm duhanti stanáyantam áksitam: 1.64.6^d, utsám duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nábha pr̥thivyá dharūṇo mahó divó 'pám ūrmáu síndhuṣv antár uksitíḥ,
indrasya vājro v̥ṣabho vibhúvasuḥ sómo hrdé pavate cāru matsaráḥ.

9.86.8^d (Akṛṣṭāḥ, alias Maśa Ṛṣigaṇāḥ; to Pavamāna Soma)

rājā samudráṁ nadyó ví gāhate 'pám ūrmīm sacate síndhuṣu çritáh,
ádhy asthat sánu pávamāno avyáyaṁ nábha pr̥thivyá dharūṇo mahó diváh.

9.86.21^d (The same)

ayām punānā uṣāso vi rocayad ayām sindhubhyo abhavat u lokakṛt,
ayām trīḥ sapta duduhanā ācīraṁ sōmo hṛdē pavate oāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa ; to Pavamāna Soma)

sā tū pavasva pāri pāṛthivāṁ rāja stotrē cīkṣann ādhūnvatē ca sukrato,
mā no nīr bhāg vāsunaḥ sādanasapfō rayīm piçāṅgaṁ bahulām vasīmahi.

9.107.24^a (Sapta Rṣayah ; to Pavamāna Soma)

sā tū pavasva pāri pāṛthivāṁ rājo divyā ca soma dhārmabhiḥ,
tvām viprāso matibhir vicakṣaṇa çubhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mṛjyāmānaḥ suhastya samudrē vācam invasi,
rayīm piçāṅgaṁ bahulām purnaspfhaṁ pāvamānabhy arṣasi.

For 9.107.21^d cf. 9.85.7^c, 8^c.

9.73.4^b (Pavitra Āṅgīrasa ; to Pavamāna Soma)

sahāsradhārē 'va tē sām asvaran divō nāke mādhujiḥvā asaçōstah,
āsa spāço nā nī miçanti bhūrṇayaḥ padē-padē pāçinaḥ santi sētavaḥ.

9.85.10^a (Vena Bhārgava ; to Pavamāna Soma)

divō nāke mādhujiḥvā asaçōtato ^{venā} duhanty ukṣāṇaṁ gīriṣṭhām, ^{or 9.85.10^d}

apsū drapsām vāvṛdhanām samudrā ū sindhor ūrmā mādhumantaṁ
pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG*, lxii. 473.

9.74.1^b, svār yād vājy āruṣāḥ siṣāsati : 9.7.4^c, svār vājī siṣāsati.

9.74.5^d : 1.92.13^c, yēna tokām ca tānayaṁ ca dhāmahe.

9.74.9^b, āvyo vāraṁ vī pavamāna dhavati : 9.16.8^c, āvyo vāraṁ vī dhavasi ;
9.28.1^c ; 106.10^b ; āvyo vāraṁ vī dhavati.

9.74.9^d (Kakṣīvat Dairghatamasa ; to Pavamāna Soma)

adbhiḥ soma paprcanāsa te rāsó ^{vyo} vāraṁ vī pavamāna dhavati, ^{or 9.16.8^c}
sa mṛjyāmānaḥ kavibhir madintama svādasvindrāya pavamāna pītāye.

9.97.44^c (Parāçara Çaktya ; to Pavamāna Soma)

mādhvaḥ sūdam pavasva vāsva ūtsaṁ virāṁ ca na ā pavasvā bhāgaṁ ca,
svādasvindrāya pāvamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2^{cd}, dādhati putrāḥ pitrōr apcyaṁ nāma tṛtīyam ādhi rocanē divāḥ ;
1.155.3^{cd}, dādhati putrō 'varaṁ pāraṁ pitūr nāma tṛtīyam ādhi
rocanē divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ sūtō matibhiḥ cānohitāḥ prarocāyan rōdasi mātārā cūciḥ,
rōmāṇy āvyā samāyā vī dhāvati mādhor dhārā pīvamāna divē-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

└ urdhvō gandharvō ādhi nāke asthād, vīcāv rūpā praticākṣaṇo asya,

└ bhanūḥ cūkrēṇa cociṣā vy ādyaut, prārūrucad rōdasi mātārā cūciḥ.

10.123.7^a
10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo rāso dākṣo devānām anumādyo nṛbhiḥ,
hārīḥ sṛjānō ātyo nā sātvaḥvir vīthā pājāṇsi kṛṇute nadīṣv ā.

9.77.5^a (The same)

oākṛir divāḥ pavate kṛtvyo rāso mahān ādabdhō vāruṇo hurig yatē,
āsavi mitrō vṛjāṇeṣv yajñīyō 'tyo nā yūthē vṛṣayūḥ kánikradat.

Cf. 9.84.5^o, dhanamjayāḥ pavate kṛtvyo rāsah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yūthā pári kócam arṣasy apām upāsthe vṛṣabhāḥ kánikradat,
sá indráya pavase matsarintamo yáthā jéṣāma samithē tvótayah.

9.96.20^c (Pratardana Daivodāsi ; to Pavamāna Soma)

māryo nā cūbhrās tanvām mṛjānō 'tyo nā sftvā sanāye dhānānām,
vṛṣeva yūthā pári kócam arṣan kánikradao camvōr ā riveça.

9.97.32^o (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ānu pánthām rtāsya cūkrō vī bhāsy amṛtasya dhūma,
sá indráya pavase matsarāvān hinvānō vācam matibhiḥ kavīnām.

In the repeated páda 9.76.5^c; 9.97.32^o the latter version with matsarāvān for matsarintamah is metrically inferior, a modulated trištubh line for an original jagati. I do not believe that we should correct to matsarāvan as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eśā prā kōçe mādhumān acikradad indrasya vājro vāpuṣo vāpuṣtarah,
abhim rtāsya sudūghā ghṛtaçouto vāçrā arṣanti páyaseva dhenāvah.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutih)

abhī tvā sindho cīçum in nā mātáro vāçrā arṣanti páyaseva dhenāvah,
rájeva yūdhvā nayasi tvām it sīcāu yād asām āgram pravātām inakṣasi.

For the repeated páda cf. 1.32.2^o.

[9.78.1^a, prā rája vācam janáyann asiṣyadat : 9.86.33^d ; 106.12^o, punānō vācam janáyann asiṣyadat (9.86.33^d, upāvasuḥ).]

[9.78.1^d, çuddhō devānām ūpa yāti niṣkṛtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^d, pātir jānīnām ūpa, &c.

9.78.5^d, urvīm gavyūtim ābhayaṁ ca naṣ kṛdhi: 7.77.4^b, urvīm gavyūtim ābhayaṁ kṛdhi naḥ.

[9.79.1^d, aryó naçanta sánisanta no dhíyah: 10.133.3^b, aryó naçanta no dhíyah.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastīno mādhumantam ādribhir duhānty apsū vṛṣabhām dāça kṣīpāḥ,
indram soma mādāyan dāivyaṁ jānam sīndhor ivormīḥ pāvamāno arṣasi.

9.84.3^d (Prajāpati Vācya; to Pavamāna Soma)

ā yó góbbhiḥ siṣṭāta ōṣadhīṣv ā devānāṁ sumnā iṣāyann ūpavasuh,

ā vidyūta pavate dhārāya sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghr̥tāvantaṁ āsādam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{od} (Pavitra Āṅgīrasa; to Pavamāna Soma)

haviṛ haviṣmo māhi sādma dāivyaṁ nābho vāsānaḥ pāri yasy adhvarām,
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrāvo bṛhāt.

9.86.4^{od} (Atrayaḥ; to Pavamāna Soma)

ūn mādhma ūrmir vanānā atīṣṭhipad apó vāsāno mahiṣo vi gāhate,

rājā pavitraratho vājam āruhat sahāsrabhṛṣṭir jayati çrāvo bṛhāt.

[9.84.1^b, apsā indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh siṣakty uṣāsam ná sūryaḥ: 1.56.4^d, indram siṣakty uṣāsam, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5ⁿ, cākṛir) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyam samāyā vāram arṣasi: 9.97.56^d, vi vāram āvyam samāyāti yati.]

9.85.7^c, pāvamānā abhy arṣanti suṣtutim: 9.62.3^b, abhy arṣanti suṣtutim;
9.66.22^b, abhy arṣati suṣtutim.

[9.85.9^b, ārturucad vi divó rocanā kavīḥ: 6.7.7^b, vaiçvanaró vi divó, &c.]

[9.85.9^c, rājā pavitram āty eti rōruvat: 9.86.7^d, vṛṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujihvā asaçcātāḥ.

[9.85.10^b, venā duhanty ukṣānam giriṣṭhām: 9.95.4^b, añçum duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapaptivānsam giro venūnām akrpanta purvīh,
 qīqum rihanti matāyaḥ pānipnatam hiranyāyaḥ cakunām kṣām.ṇi sthām.

9.86.3^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyam vīṣā vāneṣv āva cakradad dhārīh,
 sām dhītāyo vāvaṇā ānūsata qīqum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, aṇḍum rihanti matāyaḥ pānipnatam — For 9.85.11 see Hillebrandt, *Ved. Myth.* i. 354. Ludwig, *Der Rig-Veda*, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatam, but fails to note that the pāda with panipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād vīcivā rūpī praticakṣāno asya,
 bhānūḥ ṣukrēṇa ṣociṣā vy ādyāut prārurucad ródasi mātārā ṣūciḥ.] ^{cf.} 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāñ citrī bibhrad asyāyurdhani,
 vāsāno ātkam surabhīm dīcā kām svār ṇā nūma janata priyāni.]

^{cf.} 6.29.3^{c1}

10.123.8^c (The same)

drapsāḥ samudrām abhi yāj jigāti pācyān gṛdhrasya cākṣasū vidharman,
 bhānūḥ ṣukrēṇa ṣociṣā cakānās tṛṭīye cakre rājasi priyāni.

Cf. Hillebrandt, *Ved. Myth.* i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, *Prol.*, 253; cf. under 9.68.10.

9.85.12^d, prārurucad ródasi mātārā ṣūciḥ : 9.75.4^b, prarocāyan ródasi, &c.

9.86.3^a, ātyo ná hiyāno abhi vājam arsa : 9.70.10^a, hito ná sāptir abhi vājam arsa.

9.86.3^c (Akr̥ṣṭāḥ, alias Māsa R̥ṣiganāḥ ; to Pavamāna Soma)

ātyo ná hiyāno abhi vājam arsa, svarvit kōcam divo ādrimatarani, ^{cf.} 9.70.10^a
 vīṣā pavitre ādhi sāno avyāye sōmaḥ punanā indriyāya dhāyase.] ^{cf.} 9.70.5^a

9.97.40^c (Parācāra Caktya ; to Pavamāna Soma)

ākran samudrāḥ prathamé vidharmañ janāyan prajā bhūvanasya rījā.
 vīṣā pavitre ādhi sāno āvyē bṛhāt sómo vāvṛdhe suvānā induh.

For 9.97.40 cf. Hillebrandt, *Ved. Myth.* i. 328, 346.

9.86.3^d, sōmaḥ punanā indriyāya dhāyase : 9.70.5^a, sa marmṛjāna indriyāya dhāyase.]

[**9.86.7^b**, sōmo devānām ūpa yāti niṣkṛtām : 9.78.1^d, cūddhō devānām, &c.]

Cf. 9.86.32^a, pātir jānīnam ūpa, &c.

[**9.86.7^d**, vīṣā pavitram āty eti rōruvat : 9.85.9^c, rājā pavitram, &c.]

9.86.8^d : 9.72.7^d, nābhā pṛthivyā dharuṇo mahō divāḥ.

9.86.9^a : 1.58.2^d, divo ná sānu stanāyann acikradat.

9.86.9—] *Part 1: Repeated Passages belonging to Book IX* [454

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāṇeṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāṇeṣu sāttā.

9.86.18^d: 9.72.4^d, çúcir dhiyá pavate sóma indra te.

9.86.17^c: 9.68.8^b, sóman manīṣá abhy ānuṣata stūbhah.

9.86.19^d, indrasya hārdy āviçān manīṣbhiḥ: 9.60.3^c, indrasya hārdy āviçān.

9.86.21^d: 9.72.7^d, sómo hrdé pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvāno nirṇījam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvāno ná nirṇījam.

9.86.29^c (Prçṇayah, alias Aja Rṣiganah; to Pavamāna Soma)
tvām samudró asi viçvavít kave távemāḥ páñca pradīço vídharmi,
tvām dyām ca prthivīm oāti jabhriṣe táva jyótiṣi pavamāna sūryah.

9.100.9^{ab} (Rebhasūnu Kāçyapāu; to Pavamāna Soma)
tvām dyām ca mahivrata prthivīm oāti jabhriṣe,
prāti drāpim amuñcathāḥ pávamāna mahitvanā.

There can be no doubt that the single triṣṭubh páda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pádas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemá viçvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çīçum rihanti matáyah pánipnatam; 9.86.46^c, añçum, &c.

9.86.33^d (Atrayah; to Pavamāna Soma)
rája síndhunām pavate pátir divá rtāsya yāti pathībhiḥ kánikradat,
sahásradhārah pári śicyate hāriḥ punāno vácam janáyann upāvasuḥ.

9.106.12^c (Agni Cakṣuṣa; to Pavamāna Soma)
ásarji kalāṇā abhi ṣmīḥ sāptir ná vajayūḥ,
punāno vácam janáyann asiṣyadat.

9.106.12^b

Cf. Hillebrandt, Ved. Myth. i. 357.—For the repeated páda cf. also 9.78.1^a, prá rája vácam janáyann asiṣyadat.

9.86.35^b, çyenó ná vánsu kalāṇeṣu sīdasi: 9.38.4^b, çyenó ná vikṣu sīdati; 9.57.3^c, çyenó ná vánsu sīdati.

9.86.35^d (Atrayah; to Pavamāna Soma)

īsam ūrjam pavamānābhy āṛṣasi ṣyenó ná vánsu kalāṇeṣu sīdasi,
indrāya mādva mādya mādah sūtó divó viṣṭambhá upamó vicakṣanāḥ.

9.108.16^d (Çakti Vāsiṣṭha; to Pavamāna Soma)

ṣindrasya hārdi somadhānam á viça ṣamudrām iva síndhavah,

a: 9.70.9^b; b: 8.6.35^b

ṣjuṣṭo mitráya váruṇāya vāyāve divó viṣṭambhá uttamāḥ.

Cf. Hillebrandt, Ved. Myth. i. 316.

9.86.38^o: 9.69.8^a, *sá* (9.69.8^a, á) *naḥ pavasva vāsumad dhīranyavat.*

9.86.40^{od}: 9.83.5^{od}, *rāja pavitraratho vājam áruhat* (9.83.5, áruhaḥ) *sahasra-bhṛṣṭir jayati* (9.83.5, jayasi) *çrávo bṛhát.*

9.86.44^a, *vipaççíte pávamānaya gāyata*: 9.65.7^b, *pávamanāya gāyata.*

[9.86.46^o, *añçum rihanti matāyaḥ pānīpnatam*: 9.85.11^o; 86.31^d, *çiçum rihanti, &c.*]

9.87.9^o, *purvīr īṣo bṛhatīr jtradano*: 6.1.12^o, *purvīr īṣo bṛhatīr āreaghaḥ.*

9.88.1^a: 7.29.1^a, *ayām sóma indra túbhyaṁ sunve.*

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, *suvíryasya pátayaḥ syāma.*

[9.90.3^d, *ásāḥaḥ sahván pñtanāsu çátrun*: 6.19.8^o; 8.60.12^a, *yéna vānsāma pñtanāsu çátrun* (8.60.12^a, çárdhataḥ).]

9.90.5^c (*Vasiṣṭha Maitrāvārūni*; to Pavamāna Soma)

mátsi soma várūṇaṁ mátsi mitráṁ mátsiindram indo pavamāna víṣṇum.

mátsi çárdho márutaṁ mátsi devān mátsi mahám indram indo mādāya.

9.97.42^c (*Parāçara Çaktya*; to Pavamāna Soma)

mátsi vāyūṁ iṣṭāye rádhase ca mátsi mitrávárūṇa pñyāmānaḥ,

mátsi çárdho márutaṁ mátsi devān mátsi dyāvaprthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, *abhi mitrávárūṇa pñyāmānaḥ.*

[9.91.1^o, *dāça svásaro ádhi súno ávye*: 9.92.4^o, *dāça svadhábhi · adhi súno ávye.*]

[9.92.4^b, *vīçve devās tráya ekadaçásah*: 8.57 (Val. 9).2^d, *yuvám devās, &c.*]

[9.92.4^c, *dāça svadhábhir ádhi súno ávye*: see next prec. item but one.]

[9.92.6^a, *pári sádmeva paçumánti hotā*: 9.97.1^d, *mitéva sádma paçumánti hotā.*]

9.95.2^b: 2.42.1^b, *iyarti vācam aritéva návam.* Omitted by mistake under 2.42.1^b.

[9.95.4^b, *añçum duhanty ukṣāṇaṁ giriṣṭhām*: 9.85.10^b, *vénā duhanty, &c.*]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, *suvíryasya pátayaḥ syāma.*

9.96.3^{ab} (*Pratardana Daivodāsi*; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapānaḥ,

kṛṇvānn apó varṣāyan dyām utémām urór á no varivasyā punānāḥ.

9.97.27^{ab} (*Mṛṣika Vasiṣṭha*; to Soma Pavamāna)

evā deva devátāte pavasva mahé soma psárase devapānaḥ,

maháč cid dhī smási hitāḥ samaryé kṛdhí suṣṭhané ródasi punānāḥ.

9.96.5^b: 8.36.4^a, janitā divo janitā prthivyaḥ.

9.96.6^d, 17^d, sómaḥ pavitram áty eti rebhan.

9.96.9^c (Pratardana Daivodasi; to Pavamāna Soma)

pári priyāḥ kalāṣe devāvata indraya sómo ráṇyo mādāya,
sahásradhārah qatāvāja indur vāji ná sáptiḥ sámāna jigāti.

9.110.10^c (Tryaruna and Trasadasyu; to Soma Pavamāna)
sómaḥ punāno avyāye vāre çiqur ná kriṣṇa pávamāno akṣaḥ,
sahásradhārah qatāvāja indur.

[9.96.16^c, abhi vājam sáptir iva çravasyā: 1.61.5^a, asmā id u sáptim iva çravasyā.]

9.96.17^a (Pratardana Daivodasi; to Pavamāna Soma)

çiqum jajñānām haryatām mṛjanti çumbhānti vāhniṁ marúto gaṇéna,
kavir gīrbhiḥ kávyena kavīḥ sán [sómaḥ pavitram áty ety rebhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiçvarayaḥ; to Pavamāna Soma)
çiqum jajñānām hāriṁ mṛjanti pavitre sómaṁ devébhya indum.

This is one of the few cases in the Rig-Veda in which a triſubh line varies with a divipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352; Geldner, RV. Kommentar, p. 143 (in páda b Soma is assimilated to Agni).

9.96.20^c, vṛṣeva yuthā pári kóçam āraṇ: 9.76.5^a, vṛṣeva yuthā pári kóçam
araṇsi.

9.96.23^d, sómaḥ punānāḥ kalāṣeṣu sáta: 9.68.9^b; 86.9^d, sómaḥ punānāḥ
kalāṣeṣu sídati.

[9.97.1^d, mitéva sádma paçumānti hótā: 9.92.6^a, pári sádméva paçumānti
hótā.]

[9.97.5^a, indur devānām úpa sakhyām āyān: 4.33.2^c, úd id devānām úpa
sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya: 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ: 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ádhi (19 pári) ṣṇúnā dhanva sáno ávye.

[9.97.24^c, dvitā bhuvad rayipáti rayinām: 1.60.4^d; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evā deva devátāte pavaśva mahé soma psárase devapānāḥ: 9.96.3^{ab},
sá no deva devátāte pavaśva mahé soma psárasa indrapānāḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatanāḥ: 1.68.9, 10^a pitúr ná putráḥ
krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvan : 9.76.5^c, sá indrāya pavase matsarin-
tamaḥ.

9.97.38^a : 9.68.10^a, evā naḥ soma pariṣicyāmanaḥ.

9.97.39^c : 1.62.2^c, yēnā naḥ pūrve pitāraḥ padaññāli.

9.97.40^c, vṛṣa pavitre ādhi sūno āvye : 9.86.3^c, vṛṣa pavitre ādhi sūno avyāye.

[9.97.42^b, 49^b, matsi (9.97.49^b, abhi) mitrāvárūṇa pñyāmanaḥ.

9.97.42^c : 9.90.5^c, mātisi çárdho mārutam mātisi devān.

9.97.44^c, svādasvéndrāya pñavamāna indo : 9.74.9^d, svādasvéndrāya pavamāna
pitāye.

[9.97.46^d, kámo ná yo devayatām ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devo ná yāḥ savitā satyāmanmā.

[9.97.49^d, abhíndranā vṛṣaṇam vājrabāhum : 7.23.6^a, evód indram, &c.]

[9.97.56^b, somo viçvasya bhúvanasya rājā : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ;
5.85.3^c, téna viçvasya, &c. ; 10.168.2^d, asyā viçvasya, &c.]

[9.97.56^d, ví váram ávyam samāvṛti yāti. 9.85.5^b, vy ávyāyam samāyā váram
arṣasi.]

9.98.1^c : 9.64.25^c, indo sahásrabharṇasam.

9.98.4^b : 1.84.7^b, vásu mártāya daçúṣe.

See under 1.45.8^d for other similar pñdas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyām indrasya kámyam.

9.98.10^a : 9.11.8^a ; 108.15^a, indrāya sóman pñtave.

9.99.6^a, sá punanó madíntamaḥ : 9.50.5^a, sá pavasva madíntama.

9.99.6^b : 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mrjyate sukármabhiḥ ; 9.70.4^a, sá mrjyámāno daçábhiḥ sukármabhiḥ.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyaḥ sutāḥ.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nṛbhir yató ví nṛyase.

9.99.8^{od} : 9.63.2^{bo}, indrāya matsaríntamaḥ (or, °maç) camúṣv á ni sídasi.

9.100.1^b : 1.18.6^b ; 9.98.6^c, priyām indrasya kámyam.

9.100.2^a: 9.40.6^a; 57.4^o; 64.26^o, punanā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sōma dvibārhasam rayīm.

9.100.2^d, 8^d, viçvāni daçūṣo gr̥hé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^o; 67.13^b, pávasva soma dhārāya.

9.100.5^c: 9.1.1^c, indrāya pátave sūtāh.

9.100.5^d (Rebhasūni Kāçyapau; to Pavamāna Soma)

krátve dáksāya naḥ kave pávasva soma dhārāyā,,

9.1.1^b

, indrāya pátave sūtó, mitrāya várupāya ca.

9.1.1^c

10.85.17^b (Surya Savitri; to Devāh)

sūryāyāi devébhyo mitrāya várupāya ca,

yé bhūtāsyā prācetasa idām tébhyo 'karam nāmaḥ.

9.100.6^a, pávasva vājasūtamaḥ: 9.43.6^a; 107.23^a, pávasva vājasūtaye; 9.13.3^a; 42.3^b, pávante vājasūtaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^o, vatsām jātām ná dhenávaḥ: 6.45.28^o, vatsām gávo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmanī.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^o, çárdhan támāñsi jighnase.

9.100.9^{ab}, tvām dyām ca mahivrata pr̥thivīm cáti jabhriṣe: 9.86.29^o, tvām dyām ca pr̥thivīm cáti jabhriṣe.

[9.101.6^a, sahásradharaḥ pavate: 9.97.5^b, sahásradharaḥ pavate mādāya.]

9.101.7^a, ayām pūṣā rayir bhágaḥ: 8.31.11^a, áitu pūṣā rayir bhágaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sōmaḥ punanō arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yāḥ páñca carṣaṇír abhí; 5.86.2^c, yā páñca carṣaṇír abhí.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sōmaḥ pavanta indavo 'smábhyam gātuvittamāḥ,

mitrāḥ suvānā arepāsaḥ svādhyāḥ svarvídaḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyam gātuvittamo devébhyo mádhumattamaḥ,,

9.100.6^d

sahásram yāhi pathibhiḥ kánikradat.

9.101.12^a: 9.22.3^a, etó putū vipaçcītaḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sōmāso dādhyāçiraḥ.

9.101.15^b, ví yās tastāmbha ródasi : 7.86.1^b, ví yās tastāmbha ródasi cid urvī.

9.101.16^a (Prajapati ; to Pavamāna Soma)

ávyo vārebhiḥ pavate sómo gávye ádhi tvaci,
[kánikradad vṛṣā hárīḥ, indrasyābhy òti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āngirasa ; to Pavamāna Soma)

eśā syā dhārayā sūtó 'vyo vārebhiḥ pavate madántamaḥ,
krīḷann ūrmír apām iva.

The metre favours 9.108.5^d ; see Part 2, chapter 2, class E 9.

[9.101.16^c, kánikradad vṛṣā hárīḥ : 9.2.6^a, ácikradad vṛṣā hárīḥ.]

9.102.5^b : 1.19.3^b, víçve devāso adrúhaḥ.

9.102.7^b : 1.142.7^c ; 5.5.6^b ; 10.59.8^b, yahví ṛtāsya mātārā ; 9.33.5^b, yahvír
ṛtāsya mātārāḥ.

[9.103.2^a, pári vārāṇy avyáyā : 9.67.4^b ; 107.10^b, tiró vārāṇy, &c.]

9.103.2^b (Dvita Āptya ; to Pavamāna Soma)

[pári vārāṇy avyáyā,] góbbhir añjánó arṣati,
trí śadhásthā punānāḥ kṛṇute hárīḥ.

cf. 9.103.2^a

9.107.22^d (Sapta Ṛṣayaḥ ; to Pavamāna Soma)

mṛjanó vāre pávamāno avyáye [vṛṣáiva cakrado vāne,
devānām soma pávamāna niṣkṛtām góbbhir añjánó arṣasi.

cf. 9.7.3^b

[9.103.3^a, pári kóçaṁ madhuçútam : see under 9.23.4.]

9.103.6^b : 9.3.9^b ; 97.9^b, devó devóbhyah sūtāḥ.

9.103.6^c, vyānaçīḥ pávamāno ví dhavati : 9.37.3^b, pávamāno ví dhavati.

9.104.1^a : 1.22.8^a, sákhaya á ní śidata.

9.104.2^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sám i vatsāṁ ná mātṛbhiḥ sṛjāta gayasūdhanam,
devāvyāṁ mādām abhi dvíçavasam.

9.105.2^a (Parvata and Nārada ; to Pavamāna Soma)

sám vatsā iva mātṛbhir indur hinvánó ajsyate,
devāvír mado matibhiḥ páriṣkṛtāḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme ; see p. 13. Cf. 8.72.14^b, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yáthā mitráya váruṇaya çántamaḥ : 1.136.4ⁿ, ayām mitráya, &c.]

9.104.6^b, rakṣásam kām cid atriṇam : 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2—] *Part 1: Repeated Passages belonging to Book IX* [460

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, índraya pavate sutáḥ ; 9.62.14^c ; 107.17^a, índraya pavate madaḥ.

9.106.3^a : 9.10.1^a, asyéd índro mádeṣv á.

9.106.4^b : 8.91.3^d, índrayendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam çuṣmam á bhara svarvídám : 9.29.6^c, dyumántam çuṣmam á bhara.

9.106.5^b : 9.65.13^b, páv ṣva viçvadarçataḥ.

9.106.6^a, asmábhyam gātuvittamaḥ : 9.101.10^b, asmábhyam gātuvittamaḥ.

9.106.6^b : 9.100.6^d, devébhyo mādhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhárabhir ójasa.

9.106.10^b : 9.28.1^c, ávyo váraṁ ví dhavati ; 9.16.8^c, ávyo váraṁ ví dhavasi ;
9.74.9^b, ávyo váraṁ ví pavamána dhavati.

[9.106.10^c, ágre vácáḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, vāne krīlantam átyavim.

9.106.12^b (Agni Cakṣuṣa ; to Pavamána Soma)

ásarji kaláçāṇ abhi mīḥé sáptir ná vājayúḥ,

punānó vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Ṛṣayah ; to the same)

sá māmṛje tiró ápnāni meṣyó mīḥé sáptir ná vājayúḥ,

anumúdyah pávamāno manṣibhiḥ sómo víprebhir ḥkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence ápnāni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punānó vácāṁ janáyann asiṣyadat : 9.86.33^d, punānó vácāṁ janáyann
úpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suśáva sómam ádribhiḥ : 4.45.5^d, sómam suśáva mādhumantam
ádribhiḥ.]

9.107.4^a : 9.63.28^a, punánāḥ soma dhárayā.

9.107.4^d : 8.61.6^b, útso deva hiranyāyāḥ.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyáḥ ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryam rohayo divi ; 1.7.3^b, á súryam rohayad divi.

9.107.10^b: 9.67.4^b, tiró várāṇy avyáya.

9.107.11^b: 9.106.12^b, mīlhé śáptir ná vājayūh.

9.107.12^d: 9.66.11^a, áchā kócam madhuçcūtam.

9.107.14^{ab}: 9.23.4^{ab}, abhí sómāsa āyávaḥ pávante mádyam mádam.

9.107.14^c, samudrásyádhi viṣṭápi manīṣīṇaḥ: 8.97.5^b; 9.12.6^b, samudrásyádhi viṣṭápi; 8.34.13^b, samudrásyádhi viṣṭapaḥ.

9.107.14^d: 9.21.1^c, matsarásaḥ svarvidah.

9.107.15^b (Śapta Rṣayah; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrmīṇā rájá devā ṛtām bṛhát,
árṣan mitráśya váruṇasya dhármaṇā prá hinvánā ṛtām bṛhát.

9.108.8^d (Ūrdhvasadman Āṅgīrasa; to the same)

sahásradhāraṁ vṛṣabhaṁ payovdham priyám devāya janmane.
ṛtóna yá ṛtájato vivavṛdhé rájá devā ṛtām bṛhát.

9.107.17^a: 9.62.14^c, índraya pavate mūdah: 9.6.7^b; 106.2^b, índrāya pavate sutāh.

9.107.17^d: 9.63.17^a, tám i mrjanty āyávaḥ.

9.107.21^c, raytrīṁ piçāṅgaṁ bahulám puruspṛham: 9.72.8^d, raytrīṁ piçāṅgaṁ bahulám vasīmahi.

9.107.22^b, vṛṣáva cakrado váne: 9.7.3^b, vṛṣáva cakradad váne.

9.107.22^d, góbhīr añjanó arṣasi: 9.103.2^b, góbhīr añjanó arṣati.

9.107.23^a: 9.43.6^a, pávasva v́jasātaye; 9.13.3ⁱ; 42.3^b, pávante v́jasātaye;
9.100.6^a, pávasva v́jasātamaḥ.

9.107.24^a: 9.72.8^a, sá tú pavasva púri púrthivam rájah.

9.107.25^a: 9.63.25^a, pávamānā asṛkṣata.

9.107.26^b: 9.30.2^a, índur hiyanāḥ sotṛbhīh.

9.107.26^d: 9.14.5^c, gáḥ kṛṇvánó ná nirṇijam; 9.86.26^c, gáḥ kṛṇvánó nirṇijam
haryatāḥ kavīh.

9.108.1^a: 9.64.22^b; 108.15^c, pávasva mádhumattamaḥ.

9.108.5^b, ávyo várebhīh pavate madintamaḥ: 9.101.16^a, ávyo várebhīh pavate.

[9.108.6^d, varmíva dhr̥ṣṇav á ruja: 8.73.18^a, púram na dhr̥ṣṇav, &c.]

9.108.8^d: 9.107.15^b, rája devá řtám brhát.

9.108.15^a: 9.11.8^a; 98.10^a, řndrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumatamāḥ.

9.108.16^a: 9.70.9^b, řndrasya hārdi somadhānam á viṣa.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva řindhavaḥ.

9.108.16^c: 9.70.8^c, jūṣṭo mitrāya vāruṇāya vāyāve.

9.108.16^d, divo viṣṭambhá uttamāḥ: 9.86.35^d, divo viṣṭambhá upamó vicakṣaṇāḥ.

9.109.12^a, řiṣum jajñānām hārim mṛjanti: 9.96.17^a, řiṣum jajñānām haryatām mṛjanti.

9.109.22^b, řiṣānn ugró řiṣānn apāḥ: 8.32.2^c, vādhīd ugró řiṣānn apāḥ.

9.110.9^b, imā ca viṣvā bhūvanābhī majmānā: 2.17.4^a, ádhā yó viṣva bhūvanābhī majmānā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ řatāvāja řnduh.

9.111.3^c, řndram jātīraya harṣayan: 8.15.13^c, řndram jātīraya harṣayā řáripátim.

9.112.1^e–4^e: 113.1^e–11^e; 114.1^e–4^e, řndrayendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, tátra mām amṛtam kṛdhi.

9.114.4^d (Kaṣyapa Mārīca; to Soma Pavamāna)

yāt te řājañ řhṛtām havis téna somābhī rakṣa naḥ,

arātīvā má nas tārīn mó ca naḥ kíñ canāmamad řndrayendo pári srava.]

8.91.3^d

Pāda d is almost identical with the refrain, mó řū te kíñ canāmamat, 10.59.8^c, 9^f, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēsi hotrām utā potrām janānām : 1.76.4^c, vēsi hotrām uta potrām yajatra.

10.2.2^d : 2.3.1^d, devó devān yajatv agnīr ārhan.

10.2.4^a, yád vo vayām pramināma vratāni : 8.48.9^c, yāt te vayām pramināma vratāni.

10.4.2^d, antār mahāñç carasi rocanéna : 3.55.9^b, antār mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jātavedo námaç ceyām ca gīḥ sādām id vārdhanī bhūt,
rákṣā no agne tánayāni tokā rákṣotā nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitótā gopē bhāva vayaskfd utā no vayodhūh,
rásvā ca nah sumaho havýádātīm trāsivotā nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām nīlām vṛṣaṇo vāsānāḥ sām jagmire mahisā árvatibhiḥ,
ṛtāsya padām kaváyo ní pānti gūhā nūmāni dadhire páraṇi.

10.177.2^b (Pataṅga Prājāpatya ; Māyābhedah)

pataṅgó vācam mánasā bibharti tām gandharvó 'vadad gārbhe antāḥ,
tām dyótamānām svaryām manīṣām ṛtāsya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñānó hávyo babhútha : 8.96.21^b, sadyó jajñānó hávyo babhūva.

[**10.6.7^c**, tām te devāso ánu kētam āyan : 4.26.2^d, māma devāso. &c.]

10.7.2^c : 1.163.7^c, yadā te mūrto ánu bhógam ānat.

[**10.7.5^d**, vikṣú hótaram ny āśadayanta : 3.9.9^d = 10.52.6^d, ād id dhótāram. &c.]

10.7.7^d, trāsivotā nas tanvò áprayuchan : 10.4.7^d, rákṣotā nas, &c.

10.8.1^b : 6.73.1^d, ū ródasi vṛṣabhó roraviti.

10.8.1—] *Part 1: Repeated Passages belonging to Book X* [464

10.8.1^d, apām upásthe mahiṣó vavardha: 10.45.3^d, apām upásthe mahiṣá avardhan. Added in proof.

10.9.5^a, iṣānā váryāṇām: 1.5.2^b; 24.3^b, iṣānañ váryāṇām; 8.71.13^b, iṣe yó váryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyók ca sūryaṁ dṛṣé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vaiivasvata; to Yamī)

nā te sákha sakhyāñ vasyt etát sálakṣmā yád viṣurūpā bhāvāti,
mahás putráso ásurasya vírā, divó dhartára urviyá pári khyan. ~~67~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āñgi; to Agni)

durmāntv átrāmftasya náma sálakṣmā yád viṣurūpā bhāvāti,
yamáśya yó manávate sumāntv ágne tám ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 132.

[10.10.2^c, mahás putráso ásurasya vírāḥ: 3.53.7^b; 10.67.2^b, divás putráso ásurasya vírāḥ.]

10.10.5^b: 3.55.19^a, devás tvástā savitá viçvārtapah.

[10.10.5^c, nákir asya prá minanti vratáni: 1.69.7^a, nákiṣ ṭa etá vratá minanti.]

[10.10.6^b, ká īm dadarṣa ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhā veda ká ihá prá vocat.]

10.10.6^c, bṛhān mitráśya váruṇasya dháma: 2.27.7^c, bṛhān mitráśya váruṇasya çárma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pári svajāte líbujeva vṛksám.

10.11.5^b, hótrabhir agne mánuṣaḥ svadhvarāḥ: 2.2.8^c, hótrabhir agnir mánuṣaḥ svadhvarāḥ.

10.11.8^b, deví devéṣu yajatá yajatra: 4.56.2^a, deví devébhir yajaté yajatraiḥ; 7.75.7^b, deví devébhir yajatá yajatraiḥ.

10.11.9 = 10.12.9 (Havirdhana Āṅgi; to Agni)
 ṛudhī no agne sādane sadhās̥the yukṣvā rātham amṛtasya dr̥vāt̥nūm,
 ā no vaha ródasi deváputre mákir devánām āpa bhūr ihá syāḥ.

10.12.6^b: 10.10.2^b, sálakṣmā yád viṣurūpā bhāv āti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmín yajñé barhiṣy ā niśādaya.

10.14.6^{cd}, téṣāṁ vayāṁ sumatāu yajñīyānām āpi bhadre sāumanasé syāma :
 3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.13.1.7^{cd}, tāsya vayāṁ sumatāu
 yajñīyasyāpi bhadre sāumanasé syāma.

10.14.14^b: 1.15.9^b, juhóta prá ca tiṣṭhata.

[10.14.14^d, dirghām áyuh prá jivāse: 10.18.6^d, dirghām áyuh karati jivāse vah.]
 Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, átha nah čām yór arapó dadhāta: 10.37.11^d, tād asmé čāni yór arapó
 dadhātana.]

10.15.5^c: 6.49.1^c, tá ā gamantu tá ihá čruvantu.

10.15.6^d: 7.57.4^d, yád va āgaḥ puruṣátā kárāma.

10.15.10^b, indreṇa devāiḥ sarátham dádhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
 sarátham turebhiḥ; 5.11.2^c, indreṇa devāiḥ sarátham sa barhiṣi.

10.15.14^b, mádhye diváh svadháya mādáyante: 1.108.12^b, mádhye diváh
 svadháya mādáyethe.

[10.16.8^d, tásmin devá amṛtā madayantām: 3.4.11^d = 7.2.11^d, sváha devá. &c.]

10.17.8^c, asádyasmín barhiṣi mādayasva: 6.52.13^d, asádyasmín barhiṣi mādaya-
 dhvam; 6.68.11^d, asádyasmín barhiṣi mādayethām.

10.17.9^d, rāyās pōsaṁ yājamāneṣu dhehi: 8.59 (Val. 11).7^b, rāyās pōsaṁ yā-
 jamāneṣu dhattam; 10.122.8^c, rāyās pōsaṁ yājamāneṣu dhāraya.

[10.17.11^c: 3.33.3^d, samānām yónim ānu saṁcārantam (3.33.3^d, saṁcāranti);
 1.146.3^d, samānām vatsām abhi saṁcāranti.]

[10.18.6^d, dirghām áyuh karati jivāse vah: 10.14.14^d, dirgham áyuh prá jivāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadráṁ no āpi vātaya mánah.

10.25.1^{ab} (The same; to Soma)

bhadráṁ no āpi vātaya mánō dákṣam utā krātum, cf. 9.4.3^a

ádha te sakhyé ándhaso ví vo máde, rājan gūvo ná yāvase vivakṣase, cf. 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introduc-
 tory prayer at the head of the collection of Vimada hymns. See Oldenberg, *Prol.*, pp. 101,
 231, 237, 511.—For āpi vātaya see Max Müller, *SBE.* xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīśām ūrjo napād amṛtebhiḥ sajōṣaḥ,
gīra ā vaksat sumatīr iyānā īṣam ūrjaṁ suksitīm vīḡvam ābhāḥ.

10.99.12^d (Vamra Vāikhanasa; to Indra)

evā mahō asura vakṣāthaya vamarakāḥ padbhīr ūpa sarpad indram,
sā iyānāḥ karati svastim asmā īṣam ūrjaṁ suksitīm vīḡvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hótāraṁ tvā vṛṇīmahe.

10.21.1^d, çīrām pāvakāçocīsaṁ vīvaksase: 3.9.8^b; 8.43.31^b; 102.111^a, çīrām
pāvakāçocīsaṁ.

10.21.3^d, vīçvā ādhi çrīyo dhīse vīvaksase: 2.8.5^c, vīçvā ādhi çrīyo dadhe;
10.127.1^c, vīçvā ādhi çrīyo 'dhita.

[10.21.6^a, tvām yajñēsv īlate: 8.111.1^c, tvām yajñēsv īdyah.]

[10.21.6^b, āgne prayaty adhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēsv ṛtvījam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çocīṣā.

10.22.2^d: 1.25.15^b, yāçaç cakrē āsāmy ā.

[10.22.8^d, vādhar dāsāsyā dambhaya: 8.40.6^c, ojo dāsāsyā dambhaya.]

10.22.15^a: 2.11.11^a, pibā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

[pibā-pibéd indra çūra sómam] mā riṣaṇyo vasavāna vāsuḥ sán, 2.11.11^a
utā trāyasva gr̥ṇatō maghóno mahác ca rāyo revátas kṛdhi nah.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra tūbhyam çāsi dá nṛbhyo nṛṇām çūra çávaḥ,
tébhīr bhava sākṛatur yēṣu cākānn utā trāyasva gr̥ṇatā utā stin.

10.23.2^b, índro maghūir magháva vṛtrahá bhuvat: 8.46.13^b, purasthātā ma-
gháva, &c.]

[10.23.4^d, úd id dhunoti vāto yátha vānam: 5.78.8^a, yátha vāto yátha vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sómam imám piba: 8.17.1^b, indra sómam pibā imám.]

Cf. under 1.84.4

10.24.1^c, asmé rayīm ní dhārāya vi vo máde: 1.30.22^c, asmé rayīm ní dhārāya.

10.24.2^d, *gr̥eṣṭham̐ no dhehi váryam̐ vívakṣase* : 3.21.2^d, *gr̥eṣṭham̐ no dhehi váryam̐*.

10.25.1^{ab}, *bhadrām̐ no ápi vātaya máno dákṣam̐ utá krátum* : 10.20.1, *bhadrām̐ no-ápi vātaya mánah̐* (quasi pratika).

[10.25.1^b, *máno dákṣam̐ utá krátum* : 9.4.3^a, *sánā dukṣam̐*, &c.]

10.25.1^d, *rāṇan gávo ná yávase vívakṣase* : 5.53.16^b, *rāṇan gávo ná yávase*.

10.25.5^d (Vimada Āindra, or others ; to Soma)

táva tyé soma çáktibhir̐ níkamāso vy īṇvire,

g̥ṛtsasya dh̥r̥ās távaso ví vo máde vrajáṁ gómantam̐ açvínam̐ vívakṣase.

10.62.7^b (Nabhanedīṣṭha Mānava ; to Viçve Devāḥ)

īndreṇa yujá nīḥ sr̥janta vāgháto vrajáṁ gómantam̐ açvínam̐,

sahásram̐ me dádato aṣṭakarnyāḥ ḷçrávo devéṣv akrata. 8.65.12^c

10.25.7^a : 1.91.8^a, *tvāṁ nah̐ soma viçvátah̐.*

10.25.7^d, *má no duḥçán̐sa ḷçatā vívakṣase* : 1.23.9^c ; 7.94.7^c, *má no duḥçán̐sa ḷçata* ; 2.23.10^c, *má no duḥçán̐so abhidips̥ir ḷçata.*

10.26.9^d : 8.43.22^c, *imám̐ nah̐ çṛṇavad dhāvam̐.*

10.27.1^b, *yát sunvaté yájamānaya çikṣam̐* : 8.50 (Vāl. 11).1^d, *yát sunvaté yájamānaya çikṣatah̐.*

10.27.7^d (Vasukra Āindra ; to Indra)

ábhur v āukṣir̐ vy ti āyur ānaḍ dārsan̐ nu pūrvo áparo nū dārsat,

dvé paváste pári tám̐ ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya ; to Agni)

yó asyá pāré rájasah̐ çukró agnir̐ ájayata, ḷsá nah̐ parsad̐ áti dvīṣah̐.

8. refrain, 10.187.1^d-5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra ; to Indra)

pattó jagāra pratyāñcam̐ attī çṛṇṇú çirah̐ prāti dadhāu várutham̐,

úsna ūrdhvām̐ upási keṇāti nyāññ̐ uttānām̐ ánv eti bhūmim̐

10.142.5^d (Sārisikva ; to Agni)

práty asya çṛṇayo dadṛçra ekām̐ niyānam̐ bahavo ráthāsah̐,

bahū yád agne anumármr̥jāno nyāññ̐ uttānām̐ anvéṣi bhūmim̐.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda ; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14—] *Part 1: Repeated Passages belonging to Book X* [468

10.27.14^{od}: 3.55.13^{ab}, anyásya vatsām rihatí mimāya kāya bhuvá ní dadhe dhenúr ūdhaḥ.

[10.27.21^c, ṣṛáva id ená paró anyád asti: 10.31.8^a, náitávad ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evá hí mām tavāsam vardhāyanti divāç cin me brhatá úttarā dhūḥ,
purú sahasrá ní çigāmi sākām açatrūm hí mā jānita jajāna.

10.48.4^c (Indra Vaiṣṇava; to Indra Vaiṣṇava)

ahám etām gavyāyam áçvyām paçūm puriṣānam sáyakenā hiranyāyam,
purú sahasrá ní çigāmi dāçūṣe yān mā sómāsa ukthino ámandiṣuḥ.]

6^c 4.42.6^c

10.28.7^c, vādhitm vṛtrām vājreṇa mandasanāḥ: 4.17.3^c, vādhit vṛtrām, &c.

10.29.8^a, vy ānaḥ indrah pṛtanāḥ svójāḥ: 7.20.3^c, vy āsa indrah, &c.

[10.30.1^c, mahīm mitrāsya varuṇasya dhāsm: 4.55.7^c, nahí mitrāsya, &c.]

10.30.4^b, yām vípraśa ḥlate adhvaréṣu: 1.58.7^b, yām vaghāto vṛṇāte adhvaréṣu.

10.30.13^d, indraya sōmam sūgutām bhārantīḥ: 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ádhvaryavaḥ sunuténdraya sōmam: 2.14.1^a, ádhvaryavo bhāraténdraya sōmam.

10.31.2^b, ṛtāsya pathá námasā vivāset; 1.128.2^b, ṛtāsya pathá námasā haviṣmata;
10.70.2^c, ṛtāsya pathá námasā miyédhaḥ.

10.31.7^{ab} (Kavasa Āilōṣa; to Viçve Devāḥ)

kim svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣuḥ,
santasthāne ajāre itānti āhāni purvīr uṣāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kim svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣuḥ,
mánīṣiṇo mánasā pṛchatéd u tād yád adhyátisthād bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2. 8. 9. 6.

[10.31.8^a, náitávad ená paró anyád asti: 10.27.21^c, ṣṛáva id ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prá me devānam vṛatapá uvāca, índro vidvān ānu hí tva cacākṣa ténāham agne ānuçīṣṭa āgam.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhītaḥ sapátnīr iva párcavaḥ.

10.33.3^{ab}: 1.105.8^{od}, mūṣo ná çigāná vy ādanti mādhyā stotāram te çatakrato.

[10.83.4^b, *rājānaṃ trāsasadyavam* : 8.19.32^c, *saṃrājāṃ trāsasadyavam*.]

10.84.8^b (*Kaṣa Ālūṣa*, or *Akṣa Mājavat*; *Akṣakṣipraçaṇisā ca Akṣakṣitava-ninda ca*)

tripañcaçāḥ kṛṇāti vrāta eṣāṃ devā iva savitā satyādharmaḥ,
ugrāśya cin manyāve nā namante rāja cid ebhyo nāma it kṛṇoti.

10.139.3^c (*Viçvāvasu Devagandharva*; to *Sūrya*)

[*rayo budhnāḥ saṃgāmano vāsūnāṃ*] *viçvā rūpābhi caṣṭe çacibhiḥ,*

1.96.6^a

devā iva savitā satyādharmaṃdro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. *Prima facie* assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, *divásprthivyor āva ā vṛṇīmahe* : 2.26.2^d, *brāhmanas pāter āva, &c.*]

10.35.3^d–12^d, *svasty agnīṃ samidhānām īmahe.*

10.35.6^c, *āyukṣatām açvīnā tūtujīṃ rātham* : 1.157.1^c, *āyukṣatām açvīnā yūtave rātham.*

[10.35.10^c, *īndraṃ mitrāṃ vāruṇaṃ satāye bhāgam* : 10.63.9^c, *agnīṃ mitraṃ, &c.*]

10.35.11^a : 106.2^a, *tā adityā ā gata sarvātātaye.*

[10.35.12^c, *pāçve tokāya tānayāya jīvāse* : 3.53.18^c, *bālani tokāya, &c.*]

10.35.13^a, *viçve adyā marūto viçva utī* : 5.43.10^d, *viçve ganta maruto, &c.*

[10.35.13^c, *viçve no devā āvasā gamantu* : 1.107.2^a, *ūpa no devā, &c.*; 1.89.7^d, *viçve no devā āvasā gamann ihā.*]

10.35.14^a (*Luça Dhanaka*; to *Viçve Devāḥ*)

yām devāsō 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhāḥ,
yo vo gopithē nā bhayāśya veda tē syāma devāvitaye turāṣaḥ.

10.63.14^a (*Gaya Plāta*; to *Viçve Devāḥ*)

yām devāsō 'vatha vājasātāu yām çūrasātā maruto hitē dhāne,
prātaryāvāṇaṃ rātham īndra sānasim āriṣyantam ā ruhemaḥ svastīy.

Cf. 6.66.8^b, *maruto yām āvatha vājasātāu.*

[10.36.1^b, *dyāvaksāmā vāruṇo mitrō aryamā* : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, *adityān dyāvapṛthivī apāḥ svāḥ.*

10.36.2^d–12^d, *tād devānām āvo adyā vṛṇīmahe.*

[10.37.4^a, *yēna sūrya jyōtiṣā bādhasē tāmaḥ* : 10.127.2^c, *jyōtiṣā bādhasē tāmaḥ.*]

[10.37.7^d, jyóg jiváh práti paçyema sūrya: 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya drávinam dhehi citráṁ: 2.23.15^d, tád asmásu drávinam, &c.]

[10.37.11^d, tád asmé çám yór arapó dadhātana: 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayīm indra çraváyyam: 9.63.23^c, rayīm soma çraváyyam.]

[10.38.4^d, arvāñcam índram ávase karāmahe: 8.22.3^c, arvācīnā sv ávase, &c.]

10.38.4^d, viçvét tá vām sávaneṣu pravāçyā: 1.51.13^d; 8.100.6^a, viçvét tá te sávaneṣu pravāçyā.

10.38.7^b, ny ūhathuḥ purumitrāsya yóṣaṇam: 1.117.20^d, . . . yóṣam.

10.38.10^a, yuvám çvetám pedáve 'çvináçvam: 1.118.9^a, yuvám çvetám pedáva indrajutam.

10.38.11^c: 8.22.1^c, yám açvinā suhava rudravartani.

[10.38.13^d, yuvám çácibhir grasitám amuñcatam: 1.112.8^c, yābhir vārtikāṁ grasitám amuñcatam.]

[10.38.14^b, átaḥṣama bhīgavo ná rátham: 4.16.20^b, bráhmākarma bhīgavo ná rátham.]

10.40.13^a: 8.87.2^c, tá mandasānā mánuṣo duroṇā ū.

10.41.2^c, viço yéna gachatho yájvarir narā: 7.69.2^c, viço yéna gachatho deva-yāntiḥ.

[10.42.2^c, kóçam ná pūrṇám vásunā nyṛṣṭam: 4.20.6^d, udnéva kóçam vásunā nyṛṣṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám: 1.124.12^c, amú saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiḥ çareṁāmātiṁ durévāṁ yávēna kṣūdham puruhūta viçvām,
vayám rájabhiḥ prathamā dhānāny asmákēna vṛjānenā jayēma.

Cf. Geldner, Ved. Stud. i. 150; Ludwig, Kritik, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bṛhaspátir naḥ pári pátu paçcád utóttarasmád ádharád aghāyóḥ,
indrah purástád utá madhyató naḥ sákḥā sákhibhyo várivah kṛnotu.

[10.43.6^b, jánanam dhēnā avacākaçad víçā: 8.32.22^c, dhēnā indravacākaçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛta purutrā: 10.80.4^d, agnēr dhāmāni vibhṛta, &c.]

10.45.2^d (Vatsapri Bhalandana; to Agni)

vidmā te agne tredhā trayāni [vidmā te dhāma vibhṛta purutrā,] 4^c cf. 10.45.2^b
vidmā te nāmā paramāni gūhā yād vidmā tām ūtsam yāta ājagāntha.

10.84.5^d (Manyu Tāpasa; to Manyu)

vijeṣakṛd indra ivānavabravō 'smūkani manyo adhipā bhavehā,
priyām te nāma sahure gr̥ṇīmasi vidmā tām ūtsam yāta ābabbhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣō vavardha.

10.45.6^b: 4.18.5^d, ā rōdasi apr̥nā jūyamānaḥ: 3.6.2^c; 7.13.2^b, ā rōdasi apr̥nā jūyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amṛto nī dhāyi.

10.45.9^c, prā tām naya pratarāni vāsyō ācha: 6.47.7^b, prā no naya, &c.; 8.71.6^c,
prā tām naya vāsyō ācha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyō agnā bhavati.

10.45.11^d: 4.1.15^d; 16.6^d, vrajāni gōmantam uciṣo vi vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣe dyāvapṛthivī huvema devā dhattā rayim asme
suvram.

10.46.2^a: 2.4.2^a, imāni vidhānto apāni sadhāsthe.

10.46.4^a, mandrāni hōtāram uciṣo nāmobhiḥ: 7.10.5^a, mandrāni hōtāram uciṣo
yāviṣṭham.

[10.46.10^a, yāni tvā devā dadhirē havyavāham: 7.11.4^d; 10.52.3^d, āthā devā
dadhire, &c.]

10.47.11^d—3^d, asmābhyāni citrāni vṛṣaṇāni rayim dāḥ.

10.47.4^b: 6.19.8^b, dhanaspṛtāni cūcuvāṇsāni sudākṣam.

10.48.4^c, purū sahasrā nī ciṇāmi dācūse: 10.28.6^c, purū sahasrā nī ciṇāmi sākām.

10.48.4^d, yān mā sōmāso ukthino āmandiṣṇaḥ: 4.42.6^c, yān mā sōmāso mainadun
yād ukthā.

[10.49.1^c, ahām bhuvan yājamānasya coditā: 1.58.8^c, cāki bhava yājamā-
nasya, &c.]

[10.50.7^a, yē te vipra brahmakṛtāḥ sūtē sācā: 7.32.2^a, imē hi te brahmakṛtāḥ, &c.]

[10.50.7^d, mādē sūtāsya somyāsyāndhasaḥ: 10.94.8^c, tā ū sūtāsya, &c.]

[10.52.2^a, ahām hōta ny asīdam yājryan: 5.1.5^d, 6^a; 6.1.2^a, 6^b, all closely similar padas; see under 5.1.5^d.]

10.52.3^d: 7.11.4^d, āthā devā dadhire havyavāham; 10.46.10^a, yām tvā devā dadhīre havyavāham.

10.52.5^d, āthemā viçvāḥ pftana jayati: 8.96.7^d, āthemā viçvāḥ pftana jayasi.

10.52.6 = 3.9.9.

10.53.1^c: 3.19.1^c, sā no yakṣad devātātā yājryan.

10.53.2^b, abhī prāyaṇai sūdhitani hī khyāt: 6.15.15^a, abhī prāyaṇai sūdhitani hī khyāḥ.

10.53.5^b: 7.35.14^d, gōjātā utā yē yajñīyāsaḥ.

10.53.5^{od}: 7.104.23^{od}, pṛthivī naḥ pāṛthivat pātṽ ānhaso 'ntārikṣam divyāt pātṽ asmān.

[10.53.10^d, yēna devāso amṛtatvām ānaçuh: 10.63.4^b, bṛhād devāso amṛtatvām ānaçuh.]

10.54.3^a, kā u nū te mahimānaḥ samasya: 6.27.3^a, nahī nū te mahimānaḥ samasya.

[10.54.6^a, yō ādadhaj jyōtiṣi jyōtir antāḥ: 6.44.23^b, ayām sūrye adadhaj jyōtir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ékam: 3.55.1^d–23^d, mahād devānam asuratvām ékam.]

[10.56.5^c, tanūṣu viçvā bhūvanā nī yemire: see under 8.3.6^c.]

10.56.7^b: 1.189.2^b, svastībhīr āti durgūpi viçva.

10.57.3^c: 8.41.2^b, pitṛṇām ca mānmaḥbhīḥ.

10.57.4^c: 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçé.

10.58.1^{bod}–12^{bod}, māno jagūma dūrakām, tát ta ā vartayamasithā kṣāyāya jivāse.

[10.59.1^a, prā tāry āyuh pratarām nāvīyah: 4.12.6^d = 10.126.8^d, prā tāry agne pratarām na āyuh.]

10.59.1^d–4^d, parātarām sū nīrṣtir jihītam.

10.59.4^b: 6.52.5^b, pāçyema nū sūryam uccārantam; 4.25.4^b, jyók paçyat sūryam, &c.; 7.104.24^d, mā te dṛçan sūryam, &c.; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivātave sū prā tirā na āyuh: 8.18.22^c, prā sū na āyur jivāse tiretana.]

10.59.6^c: see prec. but one.

10.59.6^d, ānumate mṛlāyā naḥ svastī: 8.48.8^a, sōma rajan mṛlāyā naḥ svastī.

10.59.8^b: 1.142.7^a; 5.5.6^b; 9.102.7^b, yahví ṛtāsya mātara; 9.33.5^b, yahvīr ṛtāsya mātaraḥ.

10.59.8^{ode}, 9^{def}, 10^{ode}, bhāratām āpu yād rāpo dyāuḥ pṛthivi kṣamā rāpo mō su te kiṁ cañāmamat.

Cf. mō ca naḥ kiṁ cañāmamat, 9.114.4^a.

10.60.1^a: 9.67.29^c, āganma bibhrato nāmaḥ.

10.60.8^{ode}, 9^{ode}, evā dādharma te māno jīvātave na mṛtyāve 'tho ariṣṭatātaye; 10.60.10^{od}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣū kanūyaḥ sakhyān nāvagvāḥ (11^a, navīyaḥ).

10.61.11^{od}: 1.121.5^{od}, ūci yāt te rēkṇa āyajanta sabardūghāyaḥ pāya usriyayaḥ.

10.61.22^c: 1.54.11^c, rākṣa ca no maghōnaḥ pāhi sūrīn.

10.62.1^d—4^d, prāti gr̥bhṇita mānavām sumedhasaḥ.

10.62.3^b, āprathayan pṛthivīm mātāraṁ vī: 6.72.2^d, aprathetām pṛthivīm. &c.

10.62.7^b, vrajām gōmantam aṣvīnam: 10.25.5^d, vrajām gomantam aṣvīnaṁ vivakṣase.

10.62.7^d: 8.65.12^c, ṣrūvo devōṣv akrata.

10.62.8^d: 6.45.32^c, sadyo dānīya mānhate.

[10.62.9^d, vī sīndhur iva paprathe: 8.3.4^b, samudrā iva paprathe.]

[10.63.4^b, br̥hād devāso amṛtatvām ānaçūḥ: 10.53.10^d, yēna devāso amṛtatvām ānaçūḥ.]

10.63.8^b, viçvasya sthātūr jāgataç ca mātavaḥ: 6.50.7^d, viçvasya sthātūr jāgato jānitr̥h; 7.60.20, viçvasya sthātūr jāgataç ca gopāḥ.

[10.63.9^c, agnīm mitrām vāruṇam sātaye bhāgam: 10.35.10^c, indraṁ mitram, &c.]

10.63.13^a, āriṣṭaḥ sā mārto viçva edhate: 1.41.2^c; 8.27.16^c, āriṣṭaḥ sārva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prā prajābhir jāyate dhārmanas pāri.

10.63.14^a: 10.35.14^a, yām devaso 'vatha vījasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
evā platēḥ sūnūr avivṛdhad vo viçva ādityā adite maṇiṣī,
içānāso nāro āmartyenāstāvi jāno divyo gāyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite maṇiṣī: 6.51.5^c, viçva ādityā adite sajoṣāḥ.

10.64.4^d (Gaya Plāta ; to Viṣve Devāḥ)

kathā kavīḥ tuvirāvan kāya girā bhāspātīr vāvrdhate suvṛktibhiḥ,
ajā ékapāt suhāvebhīr fkvabhir āhiḥ qṛṇotu budhnyō hāvīmani.

10.92.12^b (Çaryāta Manava ; to Viṣve Devāḥ)

utā syā na uṣijām urviyā kavīr āhiḥ qṛṇotu budhnyō hāvīmani,
sūryāmāsā vicāranta divikṣīta dhiyā çaminahuṣī asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjām pūramdhim : 5.41.6^a, prā vo vāyūm rathayūjām kṛṇudhvam.

10.64.10^b, tvāṣṭa devēbhīr jānibhiḥ pitā vācaḥ : 6.50.13^c, tvāṣṭa devēbhīr jānibhiḥ sajósāḥ.

10.64.11^a : 1.144.7^b, ranvāḥ sāmrṣṭāu pitumān iva kṣāyah.

10.64.15^c (Gaya Plāta ; to Viṣve Devāḥ)

vi śā hōtrā viçvam aṇoti vāryaḥ bhāspātīr arāmatīḥ pānīyasi,
grāvā yātra madhuṣūd ucyāte bṛhād āvivaçanta matibhir manīṣīṇaḥ.

10.100.8^c (Duvasyu Vādana ; to Viṣve Devāḥ)

āpāmivāḥ savitā sāviṣan nyāg vāriya id āpa sedhantv ādrayaḥ,
grāvā yātra madhuṣūd ucyāte bṛhād ū sarvātātīm āditīm vṛṇīmahe.

Cf. 5.25.8^b, grāvevocyate bṛhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viçva ādityā adite manīṣī : 6.51.5^c, viçva ādityā adite sajósāḥ.

[10.65.1^a, agnīr īndro vāruṇo mitrō aryamā : see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marútaḥ svār bṛhāt : 10.66.4^b, īndrāviṣṇu marútaḥ, &c.]

10.65.7^a, divākṣaso agnijihvā ṛtavfdhaḥ : 1.44.14^b ; 7.66.10^b, agnijihvā ṛtavfdhaḥ.

10.65.9^c (Vasukarṇa Vasukra ; to Viṣve Devāḥ)

parjānyāvātā vṛṣabhā purīṣīṇ, endravāyū vāruṇo mitrō aryamā, ~~cf.~~ cf. 1.36.4^a
devān ādityān āditīm havāmahe yé pūrthivāso divyāso apsū yé.

10.66.4^c (The same)

āditir dyāvaprthivī ṛtām mahād īndrāviṣṇu marútaḥ svār bṛhāt, ~~cf.~~ cf. 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrūn savitūraḥ sudānsasam.

10.65.14^b : 7.35.15^b, mánor yājatrā amṛtā ṛtajūāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vasukra; to Viṣṇve Devāḥ)

devān vāsīṣṭho amṛtān vavande yé viṣṇvā bhūvanābhi pratesthūḥ,
[té no rāsantām urugāyām adyā,] yūyām pāta svastibhiḥ sādā naḥ.

ed: 7.35.15^{ed}; d: refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^c with 10.66.4^c.

10.65.15^{ed} = 10.66.15^{ed}: 7.35.15^{ed}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā naḥ.

10.66.3^b: 1.107.2^d; 4.54.6^d, ādityāir no āditih çarma yaṁsat (10.66.3^b. yachatu).

[10.66.4^b, indravīṣṇu marutaḥ svar bṛhāt: 10.65.1^a, adityā.viṣṇur marutaḥ, &c.]

10.66.4^a, devān adityān āvase havāmahe: 10.65.9^c, devān adityān āditim
havāmahe.

10.66.9^b, ūpa ōṣadhīr vanināni yajñīyā: 7.34.25^b = 7.56.25^b, ūpa ōṣadhīr vanino
juṣanta.

[10.66.12^a, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8^a, adityā rudrā
vāsavaḥ sunithūḥ; 7.35.14^a, adityā rudrā vāsavo juṣanta (idāni
brāhma).]

10.66.13^a, dāivya hōtarā prathamā purōhitā: 2.3.7^a, dāivya hōtarā prathamā
vidūṣṭarā; 3.4.7^a = 3.7.8^a, dāivya hōtarā prathamā ny ṛñje; 10.110.7^a,
dāivya hōtarā prathamā suvācā.

10.66.13^b, ṛtāsya pānthām ānv emi sādhyā: 1.124.3^c; 5.80.4^c, ṛtāsya pānthām
ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{ed} = 10.66.15^{ed}: 7.35.15^{ed}, té no rāsantām urugāyām adyā yūyām pāta
svastibhiḥ sādā naḥ.

10.67.2^b: 3.53.7^b, divās putrāso āsurasya virāḥ.

10.67.12^a (Ayāsyā Āṅgirasa; to Bṛhaspati)

indro mahná mahatō arṇavāsya ví mūrdhānam abhinad arbudāsya,

[āhann āhim āripāt sapta sindhun,] devāir dyāvāprthivi prīvataḥ naḥ.

ed: 4.38.1^c; d: 1.31.8^d

10.111.4^a (Astrādāṣṭra Vairūpa; to Indra)

indro mahná mahatō arṇavāsya vratīminād āngirobhir gṛṇānāḥ,

purūpi cin nī tatānā rājānsi dadhūra yó dharūpani satyātātā.

10.67.12^c: 4.28.1^c, āhann āhim āripāt sapta sindhun.

10.67.12^d: 1.31.8^d; 9.69.10^d, devāir dyāvāprthivi prīvataḥ naḥ.

[10.68.1^c, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghṛtapruṣo nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bhāspātir bhinád ádrim vidad gáḥ.

10.69.7^b, sahásrastarīḥ ṣatánītha ḥbhva : 1.100.12^b, sahásracetāḥ ṣatánītha ḥbhva.

10.70.2^c, ṛtāsa pathá námasā miyédhaḥ : 1.128.2^b, ṛtāsa pathá námasā haviṣ-
matā ; 10.31.2^b, ṛtāsa pathá námasā vivāset.

[10.70.8^{ab}, ṣaṣvattamám īlate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām īlate ajī.ṁ dūtyāya haviṣmantaḥ sādām in mānuṣasaḥ.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āngirasa ; to Jñāna)

yajñēna vācāḥ padavīyam āyan tām ānv avindann ṣṣiṣu praviṣtam.

tām ābhītyā vy ādadhuḥ purutrā tām sapta rebhū abhī sām navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇī ; Ātmastuti)

ahām rāṣṭrī saṁgāmanī vāsūnām cikitūṣī prathamā yajñīyānām,

tām mā devā vy ādadhuḥ purutrā bhūristhatraim bhūry aveṣyantim.

Both stanzas are in reality addressed to vāc 'speech', the Ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām sapta rebhū abhī sām navante : 1.164.3^c, sapta svāsāro abhī sām
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyēva pātya uṇatī suvāsāḥ.

10.72.2^d, 8^b, āsataḥ sād ajayata.

10.74.5^b : 7.6.4^d, ānānataim damāyantaīm prṭanyūn.

[10.74.5^c, ṛbhukṣāṇām maghāvānām suvrktīm : 10.104.7^b, sutēraṇām maghū-
vānām, &c.]

10.75.4^b : 9.77.1^d, vāṇrā arṣanti pāyaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te satō mahimā
panasyate.]

10.76.1^c, ubhé yāthā no āhani sacābhūva : 4.55.3^c, ubhé yāthā no āhani nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.6^d, āruc cid dvēṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, āruc cid dvēṣaḥ
sanutār yuyota ; 7.58.6^c, āruc cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hí yajñēṣu yajñīyāsa ūmāḥ.

10.78.8^c, ádhi stotrásya sakhyásya gāta: 5.53.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣu: 3.14.5^b, uttānāhastā nāmasopanaśya; 6.16.46^d, uttānāhastā nāmasā vivāset.

10.80.2^b, agnīr mahī ródasi á viveça: 3.61.7^b, víśā mahī ródasi á viveça.

[10.80.4^d, agnér dhāmāni víbhṛta purutrā: 10.45.2^b, vidmā te dhāma víbhṛta, &c.]

10.80.7^d: 3.1.22^d, ágne máhi dráviṇam á yajasva.

10.81.4^{ab}: 10.31.7^{ab}, kírn svid vānaṁ ká u sá vṛksā asa yāto dyāvapṛthiví niṣṭataksūh.

[10.82.1^d, ád íd dyāvapṛthiví aprathetam: 10.149.2^d, áto dyāvapṛthiví, &c.]

10.82.5^a (Viçvakarman Bhāuvana; to Viçvakarman)

paró divā parā enā pṛthivyā paró devébhīr ásurāir yād ásti,

kām svid gárgham prathamām dadhra ūpo yātra devāḥ samāpaçyanta viçve.

10.125.8^c (Vāc Āmbhrinī; Ātmastuti)

ahām evā vāta iva prā vāmy āraḥhamāṇā bhuvanāni viçvā,

paró divā parā enā pṛthivyāitāvati mahinā sám babhūva.

10.82.6^d: 7.101.4ⁿ, yásmin viçvāni bhūvanāni tasthuh.

10.83.2^b, manyūr hótā váruṇo jātavedāḥ: 1.5.4^b, mitró hotā, &c.

[10.83.6^c, mányo vajrinn abhí mām á vavṛtsva: 4.31.4^a, abhí na á vavṛtsva.]

10.83.7^b: 8.100.2^d, ádhā vṛtrāṇi jañghanāva bhūri.

10.84.5^d, vidmā tám ūtsam yāta ababhūtha: 10.45.2^d, . . . yāta ājagānthu.

10.85.17^b: 9.100.5^d, mitráya váruṇāya ca.

[10.85.18^c, viçvāny anyó bhūvanābhicaste: 1.108.1^b; 7.61.1^c, abhí viçvāni bhūvanāni caṣṭe; also 2.35.2^d; 2.40.5ⁿ, viçvāny aryó (2.40.5ⁿ, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prā tvā muñcāmi váruṇasya píçāt: 6.74.4^c, prā no muñcataṁ váruṇasya píçāt.]

10.85.39^d, jīvati çarādaḥ çatām: 7.66.16^c, jívema çarādaḥ çatām.

10.85.42^b, viçvam áyur vy açnutam: 1.93.3^d, viçvam áyur vy açnavat; 8.31.8^b, viçvam áyur vy açnutah.

10.85.43^d, 44^d: 7.54.1^d, çām no bhava dvipāde çām cātuspade: 6.74.1^d, çām no bhutam dvipāde, &c.; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1^c–23^c, viçvasmād indra úttarah.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^o, indrásomā duṣkṛte mā sugám bhut.]

[10.86.15^c, manthás ta indra čám hrdó: 8.82.3^o, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antarú sakthyà káprt.

10.86.16^d, 17^b, niṣedúṣo vijfmbhate.

10.87.1^d: 1.98.2^d, sá no dívā sá riśáh pátu náktam.

10.87.4^c, 13^d, tábbhir (13^d, táyā) vidhya hfdaye yatudhánān.

10.87.21^a, paçcát purástad adharúd údaktat: 7.104.19^c, prúktad ápaktad adharúd údaktat.

[10.87.23^c, ágne tigména çociṣā: agnis tigména, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, aviḥ svār abhavaj jaté agnáu.

[10.88.16^d, áprayuchan tarāṇir bhrújamānaḥ: 7.63.4^b, dūrēarthas tarāṇir, &c.]

10.89.2^d, kṛṣṇú támāṇsi tvīṣyā jaghāna: 9.66.24^c, kṛṣṇā támāṇsi jáṅghanat.

10.89.8^c, prá yé mitrásya váruṇasya dhāma: 4.5.4^c, prá yé minánti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, prthivyā ápfḡ amuyá çáyante: 1.32.5^d, áhiḥ çayata upapfk prthivyāḥ.]

[10.89.15^a, çatruyānto abhi yé nas tatasré: 4.50.2^b, bḥhaspate abhi, &c.]

10.89.15^c (Reṇu Vaiçvāmitra; to Indra)

çatruyānto abhi yé nas tatasré, máhi vrúdhanta ogaṇása indra, ~~cf.~~ cf. 10.89.1^a
andhénāmitrās támasā sacantām sujoyotiṣo aktávas tán abhi çyuh.

10.103.12^d (Apratiratha Āindra; to Apvā)

amīṣām cittām pratilobháyantrī grhānūṅgāny apve párehi,

abhi prēhi nīr daha hṛtsū çókair andhénāmitrās támasā sacantām.

10.89.17^b, vidyāma sumatInām návānām: 1.4.3^b, vidyāma sumatInām.

10.89.17^{od}: 6.25.9^{od}, vidyāma vāstor ávasā grānto viçvāmitra (6.25.9^d, bhará-dvaja) utá ta indra núnām.

Pāda c also in 1.177 5^c, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tásmād yajñāt sarvahútaḥ.

10.90.18 = 1.164.50.

[10.91.4^d, arepásah sūryasyeva raçmāyaḥ : 5.55.3^c, virokiṇaḥ suryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.18^d : 1.124.7^c ; 4.3.2^o ; 10.71.4^d, jāyeva pātya uṇatī suvāsāḥ.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kilālapé sōmaprsthāya vedhāse : 8.43.11^b, sōmaprsthāya vedhāse

[10.92.6^c, tébhiḥ caṣṭe vāruṇo mitró aryamā : see under 1.36.4ⁿ.]

10.92.7^b : 4.41.6^b, sūro dīçrke vīçanaç ca pāuṇsye.

10.92.12^b : 10.64.4^d, áhiḥ çr̥notu budhnyò hávimiṇi.

[10.93.1^a, máhi dyāvapṛthivi bhutam urvī : 6.68.4^d, dyáuç ca pṛthivi bhutam urvī.]

Cf. under 6.68.4^d.

[10.93.4ⁿ, té ghā rájano amṛtasya mandrīḥ : 1.122.11^b, çr̥tā rájano amṛtasya mandrāḥ.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇaḥ párijmā : 3.27.17^c, aryamā mitró vāruṇaḥ sárātayaḥ.

10.93.6^c, maháḥ sá rāyá eṣate : 1.149.1ⁿ, maháḥ sá rāya eṣate pátir dán.

10.93.11^c, sádā pāhy abhiṣṭaye : 1.129.9^c, sádā pāhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvaṇaḥ sukṛtaḥ sukṛtyāya : 3.60.3^d, viṣṭvī çámibhiḥ sukṛtaḥ sukṛtyāya.

[10.94.6^c, tá ũ sutāsya somyásyāndhasaḥ : 10.50.7^d, máde sutāsya, &c.]

10.96.2^d, índrāya çuṣám hárivantam arcata : 1.9.10^c, índrāya çuṣám arcata ; 10.133.1^b, índrāya çuṣám arcata.

[10.96.18^d, satrá vīçañ jāthára ũ vīçasva : 1.104.9^c, uruvyāçā jāthára, &c.]

10.97.4^d, 8^d, ātmānaṁ táva pūruṣa.

10.97.18^c, 19^b, yá eṣadhriḥ sōmarājñiḥ.

10.97.19^d, 21^d, asyái sām datta viryam.

10.99.12^d : 10.20.10^d, ísam ūrjaṁ suksitīm viçvam ábhah.

10.100.1^d—11^d, á sarvátatim áditim vṛṇimahe.

10.100.8^c : 10.64.15^c, grāva yātra madhusúð ucyáte brhát.

10.100.9—] *Part 1 : Repeated Passages belonging to Book X* [480

[10.100.9^b, *viçvā dvēṣāṁsi sanutār yuyota : 2.29.2^b, yūyām dvēṣāṁsi, &c.*]

10.101.1^c : 3.20.5^a, *dadhikrām agnīm uśāsam ca devīm.*

10.101.9^{ad} : 4.41.5^{ad}, *sū no duhīyad yāvaseva gatvī sahāsradhārā pāyasa mahī gāuḥ ; 10.133.7^d, sahāsradhārā pāyasa mahī gāuḥ.*

10.108.4^d, *asmākam edhy avitā rāthānām : 7.32.11^c, asmākam bodhy avitā rāthānām.*

10.108.12^d : 10.89.15^c a. *ḍhénāmītras tāmasā sacantām.*

10.104.6^a, *ūpa brāhmāṇi harivo hāribhyaṁ : 1.3.6^b, ūpa brāhmāṇi harivaḥ.*

10.104.6^d, *dāçvān asy adhvarāsyā praketaḥ : 7.11.1^a, mahān asy, &c.*

[10.104.7^b, *sutēraṇām maghāvānām suvr̥k̥tim : 10.74.5^c, ṛbhukṣāṇām maghā-vānām, &c.*]

10.104.11 : see under 3.30.22.

10.108.7^b, *gōbhīr āçvebhīr vāsūbhīr nyṣṭaḥ : 7.90.6^b, gōbhīr āçvebhīr vāsūbhīr hīraṇyāḥ.*

10.110.4^c : 1.124.5^c, *vy ū prathate vitarām vāryaḥ.*

10.110.7^a, *dāīvyā hōtārā prathamā suvūcā : 2.3.7^a, dāīvyā hōtārā prathamā vidūṣṭarā ; 3.4.7^a = 3.7.8^a, dāīvyā hōtārā prathamā ny ṛñje ; 10.66.13^a, dāīvyā hōtārā prathamā purōhita.*

10.110.11^b, *agnīr devānām abhavat purōgūḥ : 3.2.8^d, agnīr devānām abhavat purōhitaḥ ; 10.150.4^a, agnīr devō devānām abhavat purōhitaḥ.*

10.111.4^a : 10.67.12^a, *indro mahnā mahatō arṇavāsyā.*

10.111.5^b, *viçvā veda sāvanā hānti çūṣṇam : 3.31.8^b, viçvā veda jānīmā hānti çūṣṇam.*

10.111.9^a : 4.17.1^d, *sr̥jāḥ sindhūnīr āhinā jagrasānān.*

[10.112.1^c, *hārsasva hāntave çura çātrūn : 6.44.17^a, enā mandānō jahi çura çātrūn.*]

[10.112.8^{ab}, *prā ta indra pūrvyāṇi prā nūnām vīryā vocām prathamā kṛtāni : see under 5.31.6.*]

10.114.2^d : 3.54.5^d, *pāreṣu yā gūhyeṣu vratēṣu.*

10.115.2^b, *sām yō vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yō vānā yuvāte çūcīdan.*

10.115.5^b: 6.15.3^b, aryāḥ párasyaúntarasya túruṣaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvām stosaṃa tvāya svírā drighiya úyuh pratarīm dádhanah.

10.116.5^b: 4.4.5^c, áva sthirí tanuhi yatujúnām.

10.116.7^c, túbhyaṃ suto maghavan túbhyaṃ pakvāḥ: 2.36.1^c, túbhyaṃ suto maghavan túbhyam ábhṛtaḥ.

10.118.3^b: 1.79.5^b, agnir ilényo girí.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyavāhana; 10.119.13^b, devébhyo havyavāhanaḥ.

10.118.7^c, gopá ṛtasya dīdihi: 3.10.2^c, gopá ṛtasya dīdihi své dáme.

10.118.9^c: 5.14.2^c, yájiṣṭhaṃ mánuse jáne.

10.119.1^c–13^c, kuvít sómasyáṇām iti.

10.119.2^b, 3^a, ún mā pítá ayaṃsata.

10.119.13^b, devébhyo havyavāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyavāhana.

10.120.8^d: 3.31.21^d dúraç ca víçvā avṛṇod úpa svāḥ.

[10.120.9^d, hinvánti ca çávasa vardháyanti ca: 5.11.5^d, á prṇanti çávasa, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol., p. 316, note.]

10.121.1^d–9^d, kásmāi devāya haviṣā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pātayo rayiṇām.

10.122.3^d, yás ta ánaṭ samídha táñ juṣasva: 6.1.9^b, yás ta ánaṭ samídha havyádatim.

10.122.4^a: 5.11.4^a, yajñasya ketúm prathamām purohitam.

10.122.7^b, dutám kṛṇvāná ayajanta mánusaḥ: 5.3.8^b, dutám kṛṇvāná ayajanta havyáñiḥ.

10.122.8^c, rayás pošam yájamāneṣu dhārāya: 8.59(Vā.11).7^b, rayás pošam yájamāneṣu dhatiḥ; 10.17.9^d, rayás pošam yájamāneṣu dhehi.

10.123.7^a: 9.85.12^a, urdhvó gandharvó ádhi náke asthāt.

10.123.7^{cd}, vāsāno átkam surabhīm drçé kām svār ná náma janata priyáñi: 6.29.3^{cd}, vāsāno átkam surabhīm drçé kām svār na nṛtav isiro babbhūtha.

- 10.123.8—] *Part 1: Repeated Passages belonging to Book X* [482
- 10.123.8^c, bhanūḥ ṣukreṇa ṣociṣā cakanāḥ : 9.85.12^c, bhanūḥ ṣukreṇa ṣociṣā vy adyāut.
- 10.125.3^c, tām mā devā vy ādadhuh purutrā : 10.71.3^c, tām abhīṣṭya vy ādadhuh purutrā.
- 10.125.6^b (Vāc Āmbhrṇī ; Ātmastuti)
 ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hantavā u,
 ahām jānāya samādam kṛṇomy ahām dyāvapṛthivī ā viveṇa.
 10.182.3^b (Tapur. Vrdhan Barhaspatya ; to Bṛhaspati)
 tāpurmurdhā tapatu raksāso yé brahmadviṣaḥ ṣārave hantavā u,
 kṣipād ācāstim āpa durmatīm hann āthā karad yājamānāya cām yōh.
~~refrain~~, 10.182.10^d—3^{od}
- Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . ṣārave hantavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.
- 10.125.8^c : 10.82.5^a, parō divā parā enā pṛthivyā.
- 10.126.1^a, nā tām ānho nā duritām : 2.23.5^a, nā tām ānho na duritām kūtaṣ canā ; 8.19.6^c, nā tām ānho devākṛtaṁ kūtaṣ canā.
- 10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.
- 10.126.3^b—7^b, vāruṇo mitrō aryamā ; see also under 1.26.4^b.
- 10.126.7^{bc}, vāruṇo mitrō aryamā, ṣārma yachantu saprātha (adityāso yād īmahe āti dvīṣaḥ) : 8.18.3^{bc}, vāruṇo mitrō aryamā, ṣārma yachantu saprātho yād īmahe.
- 10.126.8 = 4.12.6.
- 10.127.1^c, viṣvā ādhi ṣṛīyo 'dhita : 2.8.5^c, viṣvā ādhi ṣṛīyo dadhe ; 10.21.3^d, viṣvā ādhi ṣṛīyo dhiṣe vīvakṣase.
- [10.127.2^c, jyōtiṣā bād hate tāmāḥ : 10.37.4^a, yēna sūrya jyōtiṣā bād hase tāmāḥ.]
- [10.127.8^a, ūpa te gā ivākaram . . . stōmam : 1.114.9^a, ūpa te stōmān paṣupā ivākaram.]
- [10.128.8^d, indra mā no rīṣo mā pārā dah : 1.104.8^a, mā no vadhir indra mā pārā dah.]
- 10.129.6^a : 3.54.5^a, kō addhā veda kā ihā prā vocat.
- 10.131.3^{od} : 4.17.16^{ab}, gavyānta indram sakhyāya viprā aṣvāyānto vṣṣanām vājāyantāḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, sumṛītkó bhavatu viçvavedāḥ : 4.120^d, sumṛītkó bhavatu jātavedāḥ.

10.131.6^d = 6.47.12^d : 4.51.10^d ; 9.89.7^d ; 9.5.5^d, suvīryasya pātayāḥ syāma.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab} : 3.1.21^{cd} ; 59.4^{el}, tāsya vayanī sumatāu yajñīyasyāpi
bhadré sāumanasé syāma : 10.14.6^{ed}, tēsaṁ vayanī sumatāu yajñīya
nām āpi bhadré sāumanase syāma.

10.131.7^d = 6.47.13^d, āric cid dvēṣaḥ sanutār yuyota : 7.58.6^c, āric cid dvēṣo
vṛṣaṇo yuyota ; 10.77.6^d, āric cid dvēṣaḥ sanutār yuyota.

10.133.1^b, indrāya çuṣām arcata : 1.9.10^c, indrāya çuṣām arcati ; 10.96.2, indrāya
çuṣām hārivantam arcata.

10.133.1^{fg}—3^{fg}, 4^{ef}—6^{ef}, nābhantām anyakoṣām jyākū ādhi dhānvasu.

10.133.2^c, açatrūr indra jajñīṣe : 1.102.8^d, açatrur indra januṣa sanūd asi ;
8.21.13^b, ānapir indra januṣa sanūd asi.

10.133.2^d, viçvaṁ puṣyasi vīryam : 1.89.9^b ; 5.6.6^b, viçvaṁ puṣyanti vīryam.

[10.133.3^b, aryó naçanta no dhīyaḥ : 9.79.1^d, aryó naçanta sanīçanta no dhīyaḥ.]

10.133.4^c (Sudās Paijavana ; to Indra)

yó na indrabhīto jáno vṛkayūr ādideçati,

adhaspadām tám im kṛdhi vibadhó asi sasahír [nābhantām anyakoṣām jyākū
ādhi dhānvasu.] 6^{ef} refrain, 10.133.1^{fg} ff.

10.134.2^c (Mandhātara Yāuvanaçva ; to Indra)

áva sma durhanāyató mártasya tanuhi sthirám,

adhaspadām tám im kṛdhi yó asmān ādideçati, [devī jānitry ajtjanad
bhadrá jānitry ajtjanat.] 6^{ef} d : 9.52.4^c ; ef : refrain, 10.134.1^{el}—6^{el}

10.133.6^a : 3.41.7^a ; 7.31.4^a, vayām indra tvāyávaḥ.

10.133.6^b, sakhitvām á rabhamahe : 9.61.4^c ; 65.9^c, sakhitvām á vṛṇi nahe.

10.133.7^d, sahasradhārā pāyasa mahí gāuḥ : see under 10.101.9^{ed}.

10.134.1^d : 3.10.1^b, samrājām carṣaṇmām.

10.134.1^{ef}—6^{ef}, devī jānitry ajtjanad bhadrá jānitry ajtjanat.

10.134.2^c : 10.133.4^c, adhaspadām tám im kṛdhi.

10.134.2^d : 9.52.4^c, yó asmān ādideçati.

- 10.134.3—] *Part 1: Repeated Passages belonging to Book X* [484
- 10.134.3^d: 8.61.5^b, indra víṣvabhir utíbhīḥ; 8.12.5^c, indra víṣvabhir utíbhīr vavákṣītha; 8.32.12^c, indro víṣvabhir utíbhīḥ.
- See also under 8.37.1.
- 10.134.4^d: 1.30.8^b, sahasrīṇībhīr utíbhīḥ.
- 10.136.4^a, antárikṣeṇa patati: 1.25.7^b, antárikṣeṇa pátatam; 8.7.35^b, antárikṣeṇa pátataḥ.
- 10.139.2^b: 1.73.8^d, āpaprivān ródasi antárikṣam.
- 10.139.3^a: 1.96.6^a, rāyó budhnāḥ saṃgāmano vásuṇām.
- 10.139.3^c: 10.34.8^b, devā iva savitā satyādharma.
- 10.139.5^c: 5.85.8^b, yád vā ghā satyām utá yān ná vidmā.
- [10.140.2^d, pṛṇákṣi ródasi ubhé: 8.64.4^c, óbhé pṛṇāsi ródasi.]
- 10.140.3^b: 8.60.4^d, mándasva dhrtíbhīr hitāḥ.
- 10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jánāḥ.
- 10.140.6^c, ṣrútkarṇam sapráthastamam tvā girá: 1.45.7^c, ṣrútkarṇam sapráthastamam.
- 10.141.3^b: 8.11.6^c, agnīm gtrbhīr havāmahe.
- 10.141.4^a: 1.14.3^a, indravayú bṛhaspátim.
- 10.141.6^b, bráhma yajñám ca vardhaya: 1.10.4^d, indra yajñám ca vardhaya.
- [10.142.4^c, yadā te vāto anuvāti ṣocīḥ: 1.14.8.4^c; 7.3.2^c, ād asya vāto ānu vāti ṣocīḥ; 4.7.10^b, yád asya vāto anuvāti ṣocīḥ.]
- 10.142.5^d, nyaññ uttanām anvéṣi bhúmim: 10.27.13^d, nyaññ uttanām anv eti bhúmim.
- 10.147.4^d, makṣú sá vājam bharate dhānā nṛbhīḥ: 1.64.13^c, árvadbhir vājam, &c.; 2.26.3^c, sá putráir vājam, &c.
- 10.148.2^b: 2.11.4^d, dāsīr vícaḥ sūryeṇa sahyāḥ.
- 10.148.2^c: 2.11.5^a; 3.39.6^c, guhá hitām gūhyam guḥām apsú.
- 10.148.4^d, utá trāyasva grṇatá utá stīn: 10.22.15^c, utá trāyasva grṇató maghónāḥ.
- [10.149.2^d, áto dyāvāpṛthiví aprathetam: 10.82.1^d, ād id dyāvāpṛthiví, &c.]
- 10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havyavāhana; 10.119.13^b, devébhyo havyavāhanāḥ.

10.150.2^{ab}: 1.91.10^{ab}, imām yajñām idām vāco jujusaṇā upāgahi; 1.26.10^b, imām yajñām idām vācah.

10.150.4^a, agnīr devō devānām abhavat purohitaḥ; 3.2.8, agnīr devānām abhavat purohitaḥ; 10.110.11^b, agnīr devānām abhavat purogāh.

10.152.3^a, vī rākṣo vī mṛdho jahi: 8.61.13^d, vī dviṣo vī mṛdho jahi.

[10.152.5^d, vāriyo yavayā vadhām: 1.5.10^c, īṣāno yavayā vadhām.]

[10.153.2^o, tvām vṛṣaṇ vṛṣéd asi: 8.33.10^a, satyām itthā vṛṣéd asi; 9.64.2^o, satyām vṛṣaṇ vṛṣéd asi.]

10.153.3^b, vy antarikṣam atiraḥ: 8.14.7^a, vy antarikṣam atirat.

10.153.4^c: 8.76.9^c, vājraṁ ciṣāna ójasa.

10.153.5^a: 8.98.2^a, tvām indrabhibhūr asi.

10.154.4^a, yé cit pūrva ṛtasūpaḥ: 1.179.2^a, yó cid dhī pūrva ṛtasūpa āsan.

[10.156.3^b, prthūm gómantam açvinam: 8.6.9^b; 9.62.12^b; 63.12^b, rayīm gómantam açvinam.]

10.156.4^b: 8.89.7^b; 9.107.7^d, á súryaṁ rohayo divi; 1.7.3^b, á súryaṁ rohayad divi.

10.157.5^b: 1.168.9^d, ād it svadhām iṣirām pāry apaçyan.

10.158.5^a: 1.82.3^a, susamdfçaṁ tvā vayām.

[10.158.5^b, prāti paçyema sūrya: 10.37.7^d, jyóg jivāḥ prāti paçyema sūrya.]

10.159.4 (Çacr Paulomi; Atmastuti) =

10.174.4 (Abhivarta Āṅgīrasa; Rājñāḥ stutiḥ)
yénéndro haviṣā kṛtvy ābhavad dyumny ūttamāḥ.
idām tād akri devā asapatnā (10.174.4, asapatnāḥ) kilābhuvam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1^{ed}, indra mā tvā yajamānāso anyé ni rīraman tūbhyam in. sutisāḥ:
see under 2.18.3.]

[10.160.5^a, açvāyānto gavyānto vājāyantaḥ: all words of this pāda are contained in 4.17.16^{ab} = 10.131.3^{ed}.]

10.162.1^{ed}, āmivā yās te gārbhaṁ durṇāmā yōnim açāye: 10.162.2^{ab}, yās te gārbham āmivā durṇāmā yōnim açāye.

10.162.3^{d-6^d}, tām itó nāçayāmasi.

- 10.163.5—] *Part 1: Repeated Passages belonging to Book X* [486
- 10.163.5^{od}, 6^{od}, yākṣmaṇī sārvasmād atmānas tām idāṁ ví vṛhami te.
- 10.164.4^b, abhidrohām cārāmasi : 7.89.5^b, abhidrohām manuṣyāḥ cārāmasi.
- 10.164.5^{ab} : 8.47.18^{ab}, ājāiṣmādyūsanāma cābhumānāgasō vayām.
- 10.165.1^d, çām no astu dvipāde çām cātuspadē : 6.74.1^d, çām no bhūtaṁ dvipāde, &c. ; 7.54.1^d ; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.
- [10.166.2^d, asyā viçvasya bhūvanasya rājā : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 5.83.3^c, téna viçvasya, &c. ; 9.97.56^b, sōmo viçvasya, &c.]
- 10.169.2^d, tābhyah parjanya māhi çārma yacha : 5.83.1^d, sā nah parjanya māhi çārma yacha.
- 10.170.4^{ab} : 8.89.3^{ab}, vibhrājañ jyōtiṣā svar āgacho rocanām divah.
- [10.171.3^c, tvām tyām indra mārtyam : 5.35.5^a, tvām tām indra mārtyam.]
Cf. 1.131.4^d.
- 10.173.3^b, 6^a, dhruvām dhruvēṇa havīṣā.
- 10.174.4 = 10.159.4 (except asapatnāḥ in 10.174.4 for asapatnā in 10.159.4).
- 10.175.1^b, 4^b, devāḥ suvatu dhārmaṇā.
- 10.175.2^b : 8.18.10^b, āpa sedhata durmatīm.
- 10.175.4^c : 5.26.5^a ; 8.14.3^b ; 17.10^c, yājamānāya sunvaté.
- [10.177.1^c, samudré antāḥ kavāyo ví cakṛate : 1.159.4^d, samudré antāḥ kavāyah suditāyah.]
- 10.177.2^d, ṛtāsyā padé kavāyo ní pānti : 10.5.2^c, ṛtāsyā padām kavāyo ní pānti.
- 10.177.3 = 1.164.31.
- [10.178.2^c, ūrvī ná pṛthvī bāhule gābhīre : 4.23.10^c, ṛtāya pṛthvī bahulé gābhīré.]
- 10.178.3^{abc}, sadyāç cid yāḥ çavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā asya rāñhiḥ : 4.38.10^{abc}, ā dadhikrāḥ çavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna, sahasrasāḥ çatasā vāy ārvā.
- 10.180.2^a : 1.154.2^b, mrgō ná bhīmāḥ kucarō girīṣṭhāḥ.
- 10.181.1^c—3^c, dhātūr dyūtānat savitūç ca viṣṇoḥ.
- 10.182.1^{od}—3^{od}, kṣipād āçastim āpa durmatīm hann ātha karad yājamānāya çām yōḥ.

10.182.3^b, brahmadviṣaḥ çárove hántavá u: 10.125.6^b, brahmadviṣo çárove hántavá u.

10.183.1^c, ihá prajā́m ihá rayīm rārāṇaḥ: 4.36.9^a, ihá prajā́m ihá rayīm rārāṇaḥ.

[10.187.1^b, vṛṣabháya kṣitínām: 7.98.1^b, juhótana vṛṣabháya kṣitínām.]

10.187.1^c—5^c, sá nah parṣad áti dviṣaḥ.

[10.187.3^b, víṣā çukréṇa çocíṣā: agníḥ çukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó víçvābhí vipáçyati bhúvanā sám ca páçyati.

10.187.5^a, yó asyá pāré rájasah: 10.27.7^d, yó asyá pāre rájaso viveṣa

[10.188.1^b, áçvanī hinota vājīnam: 9.62.18^c, hárīm hinota vājīnam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idám no barhír āsāde.

[10.191.1^b, ágne víçvāny aryá ū: 9.61.11^a, enā víçvāny aryá ū.]

[10.191.1^d, sá no vásuṇy á bhara: 8.93.29^a, sá no víçvāny á bhara.]